The Outlook

Vol. 65 July 21, 1900 No. 12

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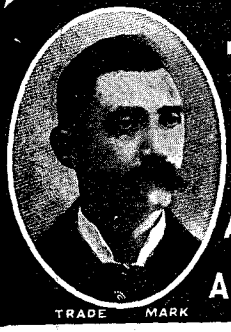

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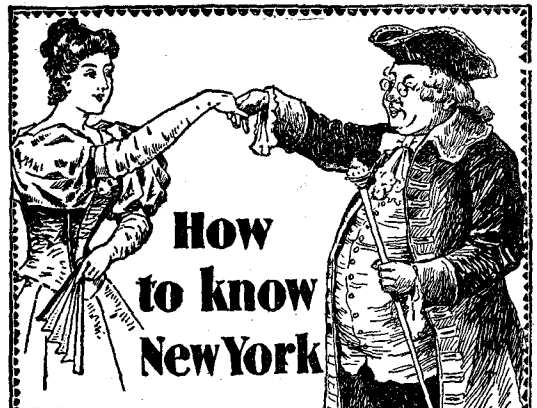

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The Outlook

Published Weekly

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The Reported Massacre at Peking

The whole civilized world was startled on Monday by the apparently well authenticated reports that all the foreigners and native Christians in Peking had been massacred. These reports have not been denied; they have come mainly from two sources, the Viceroy of Shantung at Chinan, the capital of that province, and Sheng, Minister of Railways, at Shanghai. Both officials enjoy special facilities of communication with Peking. The information given by the first official on Thursday of last week was that the legation guards had made a sortie, attacking their besiegers and killing many. The Viceroy's Friday messenger from Peking reported that mutinous soldiers and Boxers had made a combined attack on the British legation, but after a long fight were held in check. They then brought cannon, refusing to obey the Imperial orders. The Viceroy's clever comment was that the legations and the Imperial Government were involved in a common danger. A third runner, arriving on Saturday, reported that a breach had been made in the legation walls by Chinese cannon, and that the legations had been assaulted and carried with heavy loss; that a massacre followed, and that not a foreigner was left alive. The Shanghai accounts corroborate the last report, adding that the sortie made by the Ministers and legation guards was not expected; two hundred Chinese were slain, and the Boxers broke and fled. Prince Tuan induced them to return to the attack; the attackers were met by Prince Ching and General Wang with their troops who were going to aid the foreigners; a desperate battle ensued between the forces of the two princes; Prince Ching fell; General Wang, leading his troops in person, was killed, and his force, being completely outnumbered, was routed. At this juncture General Tung arrived with a large force of braves from Kansu, the westernmost of the northern provinces, had heavy guns placed in position, and ordered his men to open fire on the Europeans, which was not stopped until the legation buildings were demolished. When the advances of the Chinese failed to draw a response, it was clear that the foreigners' ammunition was at last exhausted, and a rush was made upon them. Standing together, the little remaining band met death stubbornly, but were finally overpowered by overwhelming odds and every one was put to the sword. The Boxers then attacked the native Christian quarters, massacring all who would not join them, outraging the women, braining the children, and burning the mission buildings.

❀

Tientsin

Though still outclassed by the Chinese in numbers and artillery, the allied forces are fortifying the foreign quarter at Tientsin, and are strengthening communications with the seaboard. Already the telegraph line with Taku has been restored. Great trouble has been experienced in sending forward reinforcements from Taku and Tongku, as the Chinese have rendered the navigation of the Pei River difficult by diverting its waters. To the already great trials of the besieged at Tientsin has been added that of an outbreak of scarlet fever. Mr. Colquhoun, the well-known correspondent of the London "Times," whose study of Chinese conditions has made him an authority on the subject, has written an open letter to Mr. Brodrick, the Parliamentary Secretary of the Foreign Office. Mr. Colquhoun declares that unless prompt relief is attempted the Europeans will be massacred, and if they are able to hold out until the revolt subsides there will be "an indelible impression on the Chinese mind that their escape was due, not to the strength and determination of Great

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Britain, but to their own forbearance." He adds: "The loss of prestige will be irreparable in either case. I am convinced that a determined assault on the native city of Tientsin would clear the situation and open the way to Peking." Such an assault was attempted on Monday of last week. The allied forces, under Admiral Seymour, attacked the Chinese with great spirit. The Japanese captured four guns, and the cavalry completed the enemy's rout, killing large numbers of soldiers and Boxers. The forces then recaptured the arsenal, which they burned, being unable to hold it. On Wednesday the Chinese troops made a determined attack upon the railway station at Tientsin, but were beaten back after a desperate fight. The allies lost a hundred and fifty men in killed and wounded. The Chinese Commander-in-Chief then sent a pompous message to General Stoessel, the Russian commander, demanding that he evacuate Tientsin and Taku within a week's time. General Stoessel promptly and properly replied that he was not empowered to negotiate with rebels. It is now seen that Admiral Seymour's well-meant course in marching from Tientsin with the intention of relieving Peking was, as events have shown, a fatal mistake, since his inadequate force with its insufficient supplies only excited the natives to greater violence. Since the Tientsin engagements began more than fifteen thousand troops, mostly Japanese, have reached Taku, so that the allied forces in China now approach thirty thousand men. Only the presence of these and the newly arrived Japanese and Russians prevented the repetition of the disasters of the previous week, where the allied contingents suffered more terribly than was at first supposed; one Russian company of infantry, for example, numbering a hundred and twenty men, having had no less than a hundred and fifteen killed and wounded. On Friday seven thousand of the allied forces attempted to storm the wall of Chinese Tientsin in the face of an enemy numbering twenty thousand and pouring a terrific hail of rifle and machine-gun fire upon the attacking forces. Admiral Remey's despatch to the Navy Department was as follows:

Reported that allied forces attacked native city, morning 13th; Russians right, with Ninth Infantry and marines on the left. Losses allied forces large; Russians 100, including artillery colonel; Americans, over 30; British, over 40; Japan, 58, including colonel; French, 25. Colonel Liscum, Ninth Infantry, killed; also Captain Davis, Marine Corps. Captain Lemly, Lieutenants Butler and Leonard wounded. At evening, allied attack on native city was repulsed with great loss Returns yet incomplete; details not yet confirmed.

❀

The Boxers Elsewhere At this writing (Tuesday morning) there is small hope that the accounts of the Peking massacre may not be true, though in despatches last week Admiral Remey made no mention of the massacre, and it would seem that he would have done so had the story obtained general credence. More than this, Secretary Long has also been receiving official despatches from trained naval officers at Tientsin who are in constant touch with Chinamen, and if the foreigners in Peking are slaughtered, it seems strange that the nearer Tientsin was not reached by runners before places three and six times further away, such as Chinan and Shanghai. Our readers will probably know the essential facts before this issue of The Outlook can reach them. It is almost certain that the anti-foreign movement is extending, and is beyond the control of the Empress Dowager, who at first abetted it. The Viceroys of Honan and of Shansi (provinces west and south of the province of Chili, in which Peking is situated), and of Kiangsu (in which Shanghai is situated), have issued proclamations favorable to the Boxers. A day has been fixed for the destruction of all foreign property at the large treaty port of Chingkiang, at the junction of the Grand Canal with the Yangtse River and the terminus of a proposed railway. This news, added to the inimical actions of the Viceroy of Chekiang (south of Kiangsu), indicates that the general situation is growing worse instead of better. Large bodies of Boxers have appeared at Wenchau, in the last named province, and have threatened to exterminate the foreigners and missionaries there, who in consequence have fled to the treaty port of Ningpo. Rioting at Ningpo, involving the destruction of the Roman Catholic mission, necessitated a further journey to Shanghai. Reports from the coast province of Fukien, south of Chekiang, show

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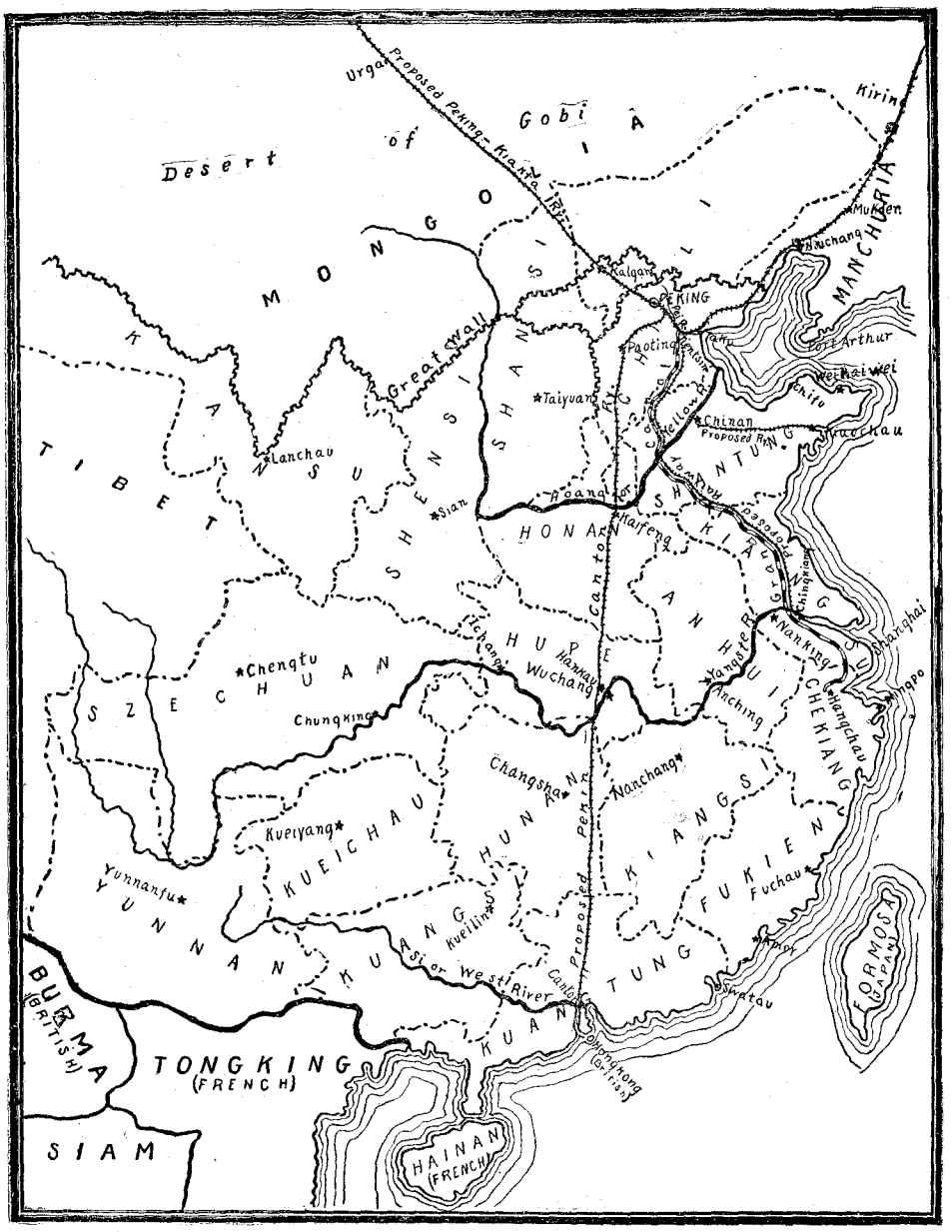

THE EMPIRE OF CHINA

that the Boxer movement is also spreading there. Even in the province of Kuangtung, still further south, disturbances have occurred, near the treaty port of Swatau; but at the much more important treaty port of Canton everything is quiet, as reported by the United States gunboat Princeton, on arriving at Hong-kong from that metropolis of Southern China. Even from such extreme southern regions as the province ol Yunnan and the island of Hainan come reports of the activity of the Boxers and of another society, the Triads. In the central province of Hupe the Roman Catholic Bishop and many priests have been murdered by the Boxers, and Roman Catholics have suffered a like loss at Mukden, in Manchuria. In that now largely Russianized province the Boxers have also destroyed sixty miles of railway, and are threatening all towns between Niuchang and Kirin. The banks

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and commercial houses at Niuchang have moved their valuables to Port Arthur.

❀

American Action Immediately on receipt of the Imperial edict on Wednesday of last week, Mr. Hay, Secretary of State, with characteristic promptness, sent for the Chinese Minister at Washington, and informed him that, since the Chinese Government had succeeded in getting through its own communication from Peking, it was only reasonable that like communication be opened between Mr. Conger, our Minister at Peking, and the United States Government. The Chinese Minister readily assented to the proposition and showed an earnest desire to use his official and personal influence in getting any message to Mr. Conger. Mr. Hay wrote a despatch in cipher and it was forwarded, but how far is still unknown. The preparations inaugurated by Mr. Root, Secretary of War, to send fifteen thousand troops to China have given a strong impetus to recruiting in this country. From Manila additional forces are starting on three transports. These additional forces consist of the Fourteenth Regiment and a battery of the Fifth Artillery. The transports also carry three months' provisions and winter clothing for five thousand men, a million cartridges, and four siege guns. The hospital ship Relief has been ordered to accompany the transports to Taku. The warships Buffalo and Princeton have reached Colombo and Amoy, respectively, on their way to Taku. It is a satisfaction to announce that the Oregon has been floated and is being convoyed by the Nashville to Yokohama for repairs. Americans at Shanghai have cabled "urgency" to the authorities at Washington, charging the present outrages to "the weak and vacillating action of the Powers in the past." Secretary Hay has given to the public a circular sent by cable to all American diplomatic representatives abroad defining the condition at Peking as one of virtual anarchy, and the purpose of the President to act with the other Powers in protecting life and property, and in aiding to prevent the spread of the disorders to other provinces of the Empire. We have commented in another column on the position to be occupied by America in this crisis.

The Philippines It is announced that plans now under consideration by the Secretary of War contemplate keeping a military force of forty thousand soldiers in the Philippines for some time after the withdrawal of the volunteer troops that will have to be mustered out of the service by July 1, 1901. It is estimated that it will require this number of men to police the islands adequately. General MacArthur has frequently represented that the present good condition is due to the holding of all island garrisons and a persistent policing of the territory occupied. Certified copies of the correspondence captured some time ago by General Funston have just reached the War Department. The capture of Aguinaldo's private correspondence, hidden in a forest of central Luzon, has revealed much valuable information. It is said that a number of prominent European merchants are compromised in the correspondence, and that some of the papers show that the American anti-expansionists were largely responsible for a continuation of the conflict. Secretary Root has so far declined to make public the captured documents.

❀

Civil Service in the Philippines The New York "Evening Post" calls attention to an act of the Administration in the matter of civil service reform which appears to us, as to the "Post," to be of great importance and good augury, although in the exciting events of the past few weeks, National and international, it has generally been overlooked by the press. This is an order approved by President McKinley putting the customs service in both Porto Rico and Hawaii under the civil service rules, so that hereafter appointments to that branch of the service will be made, as in our custom-houses, from eligible lists of those who have passed a competitive examination. This has been followed by sending from Washington to Manila the Chairman of the Central Board of Examiners of the Civil Service Commission to put the merit system into operation in the Philippines under the Taft Commission. If the foreign appointments in what we may call our Colonial Service are made in the spirit of this order, one of the chief dangers which have been

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naturally and legitimately feared by the opponents of expansion will be obviated.

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Reciprocity with Germany Last week the long-expected reciprocity arrangement between the United States and Germany was effected. Secretary Hay and the German Ambassador signed the agreement, and a few days later President McKinley issued a proclamation putting the new duties in force. The arrangement is generally similar in terms to the first arrangement made with France. Duties are abated on still wines, argols, paintings, and statuary from Germany entering the United States. The agreement does not require ratification by the Senate. The announcement of the reciprocity arrangement was received with satisfaction in both Germany and the United States; especially in the former, as it is believed there that Germany will reap more advantage from the treaty than will this country. German exporters, who have suffered considerably during recent years, are now preparing to resume their old connections with the United States, and declare that, under the new treaty, the coming year will exhibit a marked increase of German exports to this country. The benefit to the United States is noted in securing minimum tariff rates on articles exported by us to Germany. That country has several tariffs, one reserved for closest commercial friends, and the others in grades of more or less intimate acquaintance. In this connection it gives us satisfaction to note that, on the earnest request of Mr. White, our Ambassador at Berlin, the German Government has consented to modify the new Meat Inspection Bill so that it will not interfere with existing contract obligations of American exporters.

❀

The French Nationalists The so-called "Nationalists" in France form a curious political compound. Take a militarist, a commercial and industrial protectionist, a clerical, above all an anti-Semite, and the result might find not inappropriate place in the ranks now led by M. Paul Déroulède. Fortunately for France, M. Déroulède is an exile in Spain. He hold a kind of court at San Sebastian, and thither resort the faithful. As we have already recorded, the Nationalists recently gained an electoral victory in Paris, but not in France as a whole, where they were overwhelmingly defeated by the Republicans. The Nationalist militaristic programme does not appeal to Frenchmen as a whole. It is true that most Frenchmen are militarists, but they are not so rash as to be willing to rush into a war with Great Britain on account of the Fashoda affair, or on account of alleged injustice to the Boers, or are they so blind in their devotion to the army as not to see that a Gallifet has instituted more reforms and has made the army a finer fighting machine than would be possible to any statesman in Nationalist ranks. Many Frenchmen are ultra-Protectionists, and are ready to follow M. Méline because they hate to see foreigners prosper in trade with France, but there is the example of the present Exposition to show that France is successful because she invites, as much as she does, the co-operation and sympathy of other nations. Nevertheless, Nationalists assert that immigration from Belgium, Germany, Switzerland, Italy, and Spain, supplying the industries of many French frontier towns with labor, is an injury and not a help to France. Some Frenchmen are clericals, more are anti-Semites, but it may be said of the Nationalists that they are all anti-Semites. Their very name proclaims that they are not internationalists, and as the Jews have the reputation of being the most international of races, and therefore commercially the most successful, "true nationalism cannot countenance the Jew." Finally and chiefly, all anti-internationalism and anti-Semitism converges itself into an opinion on one important personality—Captain Dreyfus. It seems that the Dreyfus affair will not down, if we are to believe M. Déroulède and his coadjutors. They aver that the wide-spreading Hebrew syndicate has bribed Frenchmen far and wide and in every circle of society, and has especially bribed M. Waldeck-Rousseau, the Prime Minister, and the present Cabinet! The Premier's proposition, therefore, that a general amnesty shall not deprive Captain Dreyfus of the chance of legally establishing his innocence is bitterly opposed by Nationalists. In this connection we note that M. Jules Lemaître, the head of the

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so-called "League of Patriots," has issued a curious document in which he tries to reassure the timid by declaring that nationalism is not the resurrection of the Boulanger revolution, apparently forgetting that all the old Boulangists, M. Déroulède included, are now found in the ranks of the Nationalists. Though M. Lemaître protests that he is no reactionary, yet in the ranks of the Nationalists are to be found most of the enemies of the present republic, including the Royalists, who would like to use the Nationalists as a stepping-stone to regain their ancient power.

❀

The Boer War Last week Wednesday no less than three important engagements were fought in the Transvaal; two were won by the Boers and one by the British; two were near Pretoria and one near Johannesburg. The coincidence of the three engagements on the same day leads to the belief that they were so planned by the Boers with a view to the greater distraction of the British forces. One attack was at that famous town of Krugersdorp, where Dr. Jameson's force surrendered four and a half years ago. Krugersdorp is about eighteen miles north of Johannesburg. The Boer attack on the British quarters was fierce, but it was gallantly repulsed. A similar Boer attack on Derdedorp met with greater success, the British cavalry regiment which held the place being forced to retire. A more brilliant Boer victory, however, was gained at Nitral's Nek, and was a repetition of the affair last autumn at Nicholson's Nek, near Ladysmith. Nitral's Nek is about twenty miles west of Pretoria. A Boer commando attacked it at dawn, and the fighting occupied most of the day. The result was the capture by the Boers of two guns, the greater part of a cavalry squadron (the Scots Greys), and a company of the infantry battalion (the Lincolnshire regiment). The three engagements on the same day show characteristic shrewdness and boldness on the part of General Botha, the present Boer Commander-in-Chief, in taking advantage of the weakening of the army of occupation at Johannesburg and Pretoria due to British operations elsewhere. By harassing the environs of those cities, General Botha aimed, not only to alarm the British forces in the Transvaal, but also somewhat to paralyze the concentric movement against the Boers in the northeastern corner of the Orange River Colony—a movement which had necessitated much closer British attention than was at first believed to be necessary. On Thursday, however, Colonel Mahon made some amends for British disasters by brilliantly taking all of the Boer positions in the immediate neighborhood of Rietfontein, and with but few casualties. Colonel Mahon is one of Lord Kitchener's most trusted officers; some weeks ago, combining with Colonel Plumer's column from the north, he captured Mafeking from the Boer forces surrounding the town. Replying to a deputation of his constituents last week, Mr. Schreiner (until within a few weeks the Premier of Cape Colony, and, though loyal to the Crown, a denunciator of the present war) refused to support the demand for the unimpaired independence of the Boer republics, but said he thought they should retain a certain amount of independence. He also declared that he would not support a policy of amnesty to the rebels in Cape Colony. Such statements from such a quarter are worth more to Great Britain than a victory in the field.

❀

President Diaz Re-elected Last week the Presidential electors of Mexico re-elected President Porfirio Diaz for another term of four years. With a single interregnum from 1880 to 1884, President Diaz has been at the head of the Republic since 1877. Indeed, he may be said to have been constantly at its head, for he would have been re-elected in 1880 had the Constitution at that time permitted re-election, and his policy dominated that of President Gonzales, whose Cabinet he entered as Secretary of State. Few statesmen have had the privilege of seeing their nation advance so rapidly under their rule. From the time of his birth in 1830 until his election to the Presidency his country had no long period of peace, while since his election it has had nothing else. In his youth he identified himself with the Liberal party, and he made himself a national hero by the aid which he gave to Juarez in resisting the rule of Maximilian. As President he has remained a Liberal in the old meaning of that word,

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though the success of his administration has won for him the support of the conservative elements of society. Even the priests are no longer hostile to him, though they still remain under the severe restrictions imposed upon them because of their support of Maximilian. During President Diaz's last administration the public schools of Mexico have come under the control of the national Government, and Mr. Charles F. Lummis, in his encouraging book on "The Awakening of a Nation," claims that there is not now in Mexico "a hamlet of a hundred Indians which has not its free public school." Nevertheless, illiteracy is still general, the recent census showing that less than one-third of the people can read and write. However, it needs to be recalled that in Mexico, as in most of the Spanish-American States, about four-fifths of the people are of Indian or mixed races. Diaz himself has a strain of Indian in his blood, while the old Liberal leader, Juarez, was a full-blooded Indian. It is not, therefore, the magnitude of what remains to be accomplished that should impress us, but the magnitude of what has been accomplished already.

❀

The Anti-Imperialistic Vote

It is evident that the so-called Anti-Imperialistic vote will be divided next fall, but it is impossible for an impartial observer to forecast the proportions of the division. Messrs. Bourke Cockran, Patrick Ford, Samuel Gompers, Daniel Harris, and Carl Schurz are all reported to be favorable to Mr. Bryan as against Mr. McKinley; Messrs. Andrew Carnegie, T. L. Cuyler, C. T. Lewis, and Senator Hoar are reported to be favorable to Mr. McKinley as, from their point of view, the lesser of two evils. Senator Hoar, replying to a criticism from the Secretary of the Anti-Imperialistic League, thus states his position and the reasons why, although he is opposed to the expansion policy of the Republican party, he will vote for that party in this election:

> If you think you can best help the cause of liberty and true republicanism by voting for the men who are for the free coinage of silver at 16 to 1, by voting for men who are for refusing ten millions of American citizens suffrage at home, for overthrowing the independence of the Supreme Court, and for destroying the safeguards of property and American labor, very well. Go your way and do your duty as you see it. I shall do mine as I see it, and I think I can best do it by speaking as a Republican to Republicans; by keeping my right to speak as a counselor and as an associate of the men who have wrought everything that has been wrought for liberty in this country since the treaty of peace in 1783, and not as the associate or through the instrumentalities of the party or men who have been ranged for sixty years on the side of despotism and oppression, of dishonor and of low wages.

Mr. Charlton T. Lewis, who may be classified as an Independent Democrat, takes a somewhat similar ground. He recalls the fact that the Kansas City Convention reaffirmed the Chicago Platform, and recalls the way in which the Indianapolis or Gold Democratic Convention characterized this platform: "The declarations of the Chicago Convention attack individual freedom, the right of private contract, the independence of the judiciary, and the authority of the President to enforce Federal laws." He declares that this characterization is "as applicable to the work of the Kansas City Convention as to that of its predecessor," and believes that "the logical goal of Bryanism is a worse form of Imperialism than has ever been threatened by the Administration's colonial policy, even in the imagination of its extremest opponents." These are men whose opinions will be influential, the one with anti-expansion Republicans, the other with Gold Democrats, and their utterances are significant of one of the potent political currents of our time.

❀

The Prospects of Fusion

While Mr. Towne has not definitely announced his purposes, the indications are that he will decline the Populist nomination for Vice-President, and urge united support of Mr. Stevenson. In case Mr. Towne does decline, the Populist National Committee is not clearly authorized to substitute the name of Mr. Stevenson, and the Populist tickets at the coming election may present no candidate for Vice-President. Nevertheless, there is no doubt that they will present the same Presidential electors as the Democratic and Silver Republican tickets, so that no votes shall be lost to Mr. Bryan except those of the radicals, whose resentment of Mr. Towne's defeat at Kansas City prompts them to vote for Mr. Barker, the Middle-

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of-the-Road Populist candidate. In order to lessen the number of such protesting Populists Mr. Bryan is exerting his influence to secure for the Populists a controlling voice in the selection of the State tickets to be voted for by the three fusion parties in the Western States. Last week in Nebraska, when the allied conventions met, the Populist Convention showed a good deal of irritation over the defeat of Mr. Towne at Kansas City, and it demanded that the Populists be accorded six of the eight candidates upon the State ticket this fall—leaving but one candidate each to the Democrats and the Silver Republicans. The Democratic Convention protested at first against so great a concession, but finally yielded. The Populists also secured the naming of four of the eight Presidential electors, though the understanding was that all of these electors should support Mr. Stevenson, if Mr. Towne desired. To what extent these concessions to the Populists will bring the Populist voters to the polls to support the Democratic National ticket cannot yet be determined. The Middle-of-the-Road Populists have apparently taken heart by reason of Mr. Towne's defeat at Kansas City, and will have a full ticket in the field in most of the trans-Missouri States.

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The Minor Parties

In most Presidential elections from two to four per cent. of the voters support minor parties, with the avowed object of recording their convictions rather than electing candidates. There is no way of estimating the size of this nonconformist vote this year, but the number of parties asking for it is unusually large, and whatever its size it will apparently be broken up into inconspicuous factions. We report these parties here to complete the history of the time. The Middle-of-the-Road, or Anti-Fusion Populists, have nominated Wharton Barker, the Philadelphia financier and editor, for President, and Ignatius Donnelly, of Minnesota, the brilliant though erratic author of "The New Atlantis" and inventor of the Bacon cryptogram, for Vice-President. The platform demands the public ownership of all monopolies and direct legislation. The Prohibitionists this year have but one ticket in the field—the free-silver, anti-monopoly faction having either joined the Bryan forces or returned to their old party—and but one political principle, the suppression of the liquor traffic and the enfranchisement of women, thought essential thereto. They have nominated for President John G. Wooley, of Illinois, the temperance orator, and for Vice-President Henry B. Metcalfe, of Rhode Island, widely known as a manufacturer and also as a philanthropist. The United Christians, whose platform we have been unable to secure, have nominated for President Dr. S. C. Swallow, the leader of the anti-machine forces in two recent campaigns in Pennsylvania, and for Vice-President Mr. Wooley—who probably is not embarrassed by his constitutional inability to fill both the offices for which he has been nominated. The Socialists, who at one time promised to fuse, are just at present divided into three factions instead of two. The largest of these factions, known as the Social Democratic party, has nominated for President Eugene V. Debs, of Indiana, the former head of the American Railway Union, and for Vice-President Job Harriman, of California, a man of education, who was first a minister and later a lawyer. Mr. Harriman is also a candidate for President, having been nominated for that office last January by the branch of the Socialist Labor party opposed to the domination of Daniel De Leon and those who support him in his extreme hostility to trades-unions. It is still possible that fusion will be effected between this division of the Socialist Labor party and the Social Democrats, in which case Mr. Harriman will be the candidate for Vice-President, and his present associate on the anti-De Leon ticket, Max Hayes, of Ohio, will retire. The De Leon Socialists, whose leader was formerly a lecturer in Columbia College, have nominated for President and Vice-President two men who are distinctively workingmen—Joseph F. Maloney, a machinist, of Lynn, Mass., and Valentine Remmel, a glass-worker, of Pittsburg, Pa. The platforms of all these parties demand the immediate ownership of all monopolized industries by the public, and the direct control of these industries by adult popular suffrage. An anti-imperialist convention is to be held in Indianapolis, August 15, which will either

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put a new ticket in the field or indorse Bryan and Stevenson.

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Election Frauds in Pennsylvania

The "Union Committee for the Promotion of Ballot Reform and the Merit System in Pennsylvania" is not permitting its work to be interfered with by the presence of a National campaign. It has just issued a singularly effective leaflet prepared by the Hon. Clinton Rogers Woodruff, a Republican legislator, showing the seriousness of the evils against which it is contending. This leaflet begins by noting that the Committee's estimate of the fraudulent votes cast in Philadelphia in November, 1898, was pronounced too low by the Philadelphia "Press," a stalwart Republican paper. The Committee put the fraudulent vote at from 30,000 to 50,000; the "Press" reported that 80,000 would be nearer the mark. The source of these appalling frauds, the leaflet points out, is the failure of the Pennsylvania law to require the personal registration of voters. In the Twelfth Division of the Fifth Ward, the Committee and its allies were able to probe the frauds to the bottom, and disclosed such facts as these:

That the major part of the more than 200 names on the assessors' list were registered from brothels, badger-houses, gaming-houses, and other places of revolting wickedness.

That the election was held in the house of prostitution maintained by the assessor.

That the man named as judge had also a criminal charge for a like offense pending over him.

That 252 votes were returned in a division that had less than one hundred legal voters within its boundaries.

In this particular precinct the election officers were convicted and are now in jail, but the law under which such outrages seemed safe is still on the statute book. The Union Committee reports that auxiliary committees have been formed at Pittsburg and Scranton, and that everywhere public-spirited citizens seem ready to give active support to the proposed reforms. Such work is pre-eminently needed during the present campaign, because the machine responsible for the continuation of the abuses hopes to divert the entire attention of the voters to National issues. Unfortunately the complete separation of National from State issues is made difficult by the fact that a United States Senator must be chosen by the Legislature elected in November, but there is some hope that an anti-Quay Legislature may be secured through the general readiness of Democrats to support anti-Quay Republicans in districts where men of their own party cannot be elected. The Republicans who oppose Senator Quay this year will doubtless be denounced in Pennsylvania as traitors to their party, but outside of Pennsylvania they are a strength to their party. In the country at large the Quay machine is becoming almost as much of a load to the Republican party as the Tammany machine is to the Democratic party.

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The Goebel Murder Trial

The trial of Caleb Powers, Secretary of State under Governor Taylor, upon the charge of conspiring with others to assassinate ex-Senator Goebel, was begun in Georgetown, Kentucky, on Monday of last week. Judge Cantrell, before whom the case came, compelled every person entering the court-room to submit to a search for concealed weapons. Some of the attorneys protested, but the Judge insisted upon obedience to his order. Ex-Governor Brown, the anti-Goebel Democrat, who is now the chief attorney for the defense, asked for a postponement in order that more witnesses desired by the defense might be summoned, but this step only occasioned a temporary delay. By Friday a jury had been secured, consisting of eight farmers, three merchants, and one blacksmith. The political prejudices of the jurors are not definitely established, but it is reported that eight are regular Democrats, three are anti-Goebel Democrats, and one is a Republican. The attorney for the prosecution in opening the case told the jury that he would prove that Secretary Powers had predicted Goeble's death a few days before it occurred, had known in advance that the fatal shot was to be fired from his office, and had collected desperadoes there to protect the assassin from arrest. The first witness examined was the civil engineer who extracted from the tree the steel bullet supposed to have killed Goebel. There are a hundred and twenty-seven witnesses to be examined, and the trial will certainly be a long one.

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The Boston and Albany Lease Ratified

The Massachusetts House of Representatives last week ratified the lease of the Boston and Albany Railroad to the New York Central by a vote of 124 to 50. Inasmuch as the Senate had previously sanctioned the lease by a vote of 25 to 5, the action of the House ends the conflict unless Governor Crane interposes an unexpected veto. A few days before the final vote was taken in the House, that body voted that the lease should be referred to the voters of the State for their approval, but this amendment was finally stricken out by the efforts of the friends of the lease. The latter urged that the lease could not secure consideration from the voters during a Presidential campaign, though the prospects were that its submission would have given the entire State an elementary education respecting the public obligations of the great Massachusetts thoroughfare. The most zealous friends of the lease were conspicuously the most zealous opponents of its submission to the people for ratification. The friends of the lease claim that the State gives up none of its previous rights to regulate the rates charged over the Boston and Albany lines. So far as the letter of the ratification act is concerned this claim is good, for the State expressly reserves all its existing rights. When, however, it sanctions a lease under which the New York Central obligates itself to pay the stockholders of the Boston and Albany over 8 per cent. a year upon their stock for ninety-nine years, the State cannot easily take any subsequent action to make the execution of this contract burdensome. Unlike private corporations, the State respects its implied obligations, and refuses to enforce the letter of its contracts if there are any considerations of equity against it. The amendment limiting the lease to twenty-five years was rejected by a vote of 62 to 146.

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The United States Treasury

The end of the fiscal year 1899–1900 finds the finances of our Government in particularly satisfactory condition. The excess of receipts over expenditures for the fiscal year amounts to about eighty million dollars. Another cheering feature of the year's business has been the remarkable reduction of annual interest on the public debt—by the refunding operations the annual interest charge on the public debt has been reduced by nearly six million dollars. Of Government receipts for the year, about two hundred and thirty-three million dollars were derived from customs duties, but nearly three hundred millions from internal taxes. However, there was a greater increase over last year in customs receipts than in internal taxation. The customs-revenue receipts verify in remarkable degree the estimate made by Mr. Dingley three years ago concerning the revenue-producing qualities of the bill now known as the Dingley Law. The condition of the Treasury at this time reflects the great prosperity of the country.

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Foreign Commerce

The figures of the foreign commerce of the United States for the fiscal year ending on the first of July are the most impressive of any for the past six years. The increase in the total trade during that period has been nearly one-half; it is hardly necessary to add that during a like period there has been no such advance in the history of the United States, and perhaps none in the history of any other nation. In the following table will be found totals of our exports for each of the six years, together with the excess of exports over imports:

Years.	Exports.	Excess Exports.
1895.....	$807,538,000	$75,568,000
1896.....	882,607,000	102,882,000
1897.....	1,050,994,000	286,263,000
1898.....	1,231,482,000	615,432,000
1899.....	1,227,023,000	529,875,000
1900.....	1,394,479 000	544,765,000

It will be noted by this table that six years ago the total foreign commerce of the country reached only a billion and a half; this year it reaches in round numbers two billions and a quarter. This increase is largely due to the abundant crops with which this country has been favored, and to the particularly active demand for those crops in the world's market. The increase is also due to our great industrial expansion. We may congratulate ourselves, however, that these advantages have not been neutralized by a wrong course in regard to the public

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credit, the foundation of all security in commerce. The extent of our prosperity, as above indicated, affords a measure of the interests imperiled by the threatening of the public credit by one of the great political parties.

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The Woman's Christian Temperance Union Convention

There is an obvious irony in the fact that the International Convention of the Woman's Christian Temperance Union has been held in a land more famous than any other as the home of whiskey. The Convention in Scotland was preceded by a Conference in England, called by that world-renowned, sturdy temperance advocate, Dr. Temple, Archbishop of Canterbury. At this Conference Lady Henry Somerset, Mrs. Stevens, of Portland, Me., Miss Agnes Slack, of Ripley, England, and Mrs. Barney, of Providence, R. I., occupied important places on the programme at the Conference and at the social functions given by the Archbishop and his wife and by the Lord Mayor and Lady Mayoress of London. The Convention at Edinburgh was inaugurated by the meeting of the Executive Committee, at which England, Scotland, the United States, Australia, Canada, Victoria, Queensland, South Australia, Tasmania, Brazil, Bulgaria, Germany, Iceland, Japan, Newfoundland, New Zealand, Cape Colony, India, Ireland, Madagascar, Norway, Natal, and the Bahama Islands were represented by their Presidents. The Convention proper sat in the Assembly Hall of the Free Kirk of Scotland, near the spot where the Scottish martyrs were burned in the seventeenth century. One hundred and thirty delegates represented the United States, and over four hundred members of the British organization were present. The principal speaker seems to have been the Rev. C. M. Sheldon, of Topeka, Kan., and he started a spirited discussion in the Edinburgh press by an address the first day on the benefits of political prohibition in the United States. Lady Henry Somerset was re-elected President of the Union.

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The Christian Endeavor Convention

Last week the sessions of the International Christian Endeavor Convention were begun in London. The gathering is the largest religious meeting ever held in Great Britain. Delegates are present from every well-known land; they were greeted by messages of welcome and sympathy from the Lord Mayor, the Dean of Canterbury, the Archdeacon of London, and others. A large number of the Endeavorers are occupying tents in Alexandra Park. Difficulty has been experienced in procuring tents, owing to the fact that so many have been bought for the use of the British troops in China, South and West Africa, and on the Afghan border. The presiding genius of the Convention is, as usual, the Rev. Dr. Francis E. Clark. The Convention was started by a prayer-meeting of twelve hours' duration in John Wesley's stronghold. On the following day, Saturday, enormous meetings were held at Albert Hall and in Alexandra Palace, presided over by President Clark and Secretary Baer. On Sunday, London pulpits were filled by fifty non-English clergymen; one of these, the Rev. C. M. Sheldon, of Topeka, Kan., was the most prominent figure at Monday's meeting, and excited more interest, perhaps, than any other American visitor, as had been the case at the Edinburgh Convention already held.

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English Ritualists

Ritualism seems not to have received the anticipated check by the recent decisions of the Archbishops of Canterbury and York against the use of incense and lights and against the reservation of the sacrament. It is reported on good authority that in no less than fifty non-Roman Catholic churches in London "one may now hear mass." The Ritualists are represented by an extremely aggressive militant organization called the English Church Union. The Union has just issued a protest against the decision of the Archbishops, and, although there is in the protest only a veiled hint of what may be done in case the protest is of no avail, the uncompromising members of the Union declare that, if their particular interpretation of the Prayer-Book is to be denounced by the courts, it would be better to have disestablishment at once. Though by no means a Ritualistic organ, The Outlook agrees to this opinion. The Ritualists are really doing what the Nonconformists

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have done in other days and are doing to-day—they are upholding the Protestant tradition, that is, the right of private judgment; and that right logically involves, sooner or later, separation of Church and State. The protest of the English Church Union is not likely to delay but to accelerate disestablishment.

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The Religious Census

Mr. Merriam, the Director of the Census, having received many letters asking whether the religious statistics of the population are to be taken in the present census, has thought it advisable to publish a statement on the subject. We summarize the statement as follows: The present Census Act divides the inquiries to be made into two groups. The first of these includes those subjects on which information can be obtained through the agency of the census enumerators, while the second includes subjects which can be dealt with without the aid of the enumerators, by correspondence or by the use of special agents. The value of a religious census of the population of the United States is, however, somewhat problematical, thinks the Director. He calls attention to the publication of the last volume in which the statistics of churches are contained. It has exerted, so far as can be judged, no appreciable influence upon the religious thought or life of the Nation. This is not because the work was not well done; probably no census report was ever more thorough or accurate. It is a report on "religious bodies," whether Christian or non-Christian, including the worshipers in Chinese temples. Obviously, therefore, as the Director says, the word "communicants" does not apply to the members of all these bodies. The conditions of membership in the various bodies calling themselves Christian vary so indefinitely that comparisons of denominational strength based upon nominal membership in the several churches cannot be otherwise than misleading.

There are religious denominations in which children born of parents connected with those organizations are birthright members of them, without baptism, confirmation, or any personal profession of religious faith. Admission to other churches is by baptism and confirmation, or by baptism without confirmation, or by confirmation after baptism, or by profession of personal belief in the doctrines contained in a particular creed and a promise of obedience to the authority vested in the ecclesiastical organization.

In comparing the statistics of membership in one religious body with those in another, therefore, we are comparing things which are so dissimilar as to elude comparison; we agree with the Director of the Census in concluding that we are attempting to reduce to a common denominator figures which have no common denominator. Let us add that no figures of any kind can indicate, even remotely, the real ethical and spiritual effect of a Christian Church, and only by such effect ought it to be measured.

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The Federation of Churches and Christian Workers

Dr. Walter Laidlaw, Executive Secretary of the Federation of Churches and Christian Workers in New York City, has just issued an extremely interesting report concerning the Fourteenth Assembly District. This district lies east of Third Avenue, and comprises the blocks between Seventh and Fourteenth Streets. The report is manifestly a handbook designed for reference by the churches of that district in connection with the co-operative parish system adopted by them. In the end, these churches will have a complete directory of families of their faith throughout a section of the metropolis comprising fifty thousand population. Cordial commendation should be given to this co-operation of Methodists, Episcopalians, Presbyterians, Baptists, and others in this district. The report of the district in question shows that 44 per cent. of the families reported are Roman Catholics, 39 per cent. Protestants, and 17 per cent. Hebrews. Though the Protestants are divided into sixteen communions, there is not one of these with as many church-going families as have the Hebrews, but the Hebrews of the district are, so far as regularity of worship is concerned, in a pitiful condition. The percentage of Protestants with a church-home in the district is larger than the Roman Catholic percentage. Even more interesting are the sociological conditions of this district, representing 40 per cent. German, 25 per cent. American, 10 per cent. Ital-

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ian, and 5 per cent. Hungarian elements in its population. Twenty-five nationalities were noted in all, but the visitors did not find one colored family. The influence of Slavonic emigration on the average size of household is shown in the fact that the Hebrews of this district have 2.54 children to every family, as against 2.08 in Roman Catholic families and 1.85 in Protestant families. The proportion of Hebrew families with nine children is six times as great as among Protestants, and the percentage of Hebrew families with but one child is considerably smaller. Hence, with such conditions the growth of Protestantism in this district through birth-rate seems to have comparatively small probabilities. The district was once self-reliantly prosperous, but Dr. Laidlaw's statistics indicate that now only two per cent. of the families there own their own dwellings. Another striking fact is that the average family occupies only 3.37 rooms, and that only 2.19 of these rooms have windows to the outer air. No less than 95 per cent. of the families lack baths. Such statistics are of great value, not only to religious work, but to such social endeavors as that now being prosecuted by the Tenement House Commission recently appointed by Governor Roosevelt.

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Social Service We do not know of any organization which has so quickly grown into wide and well-appreciated usefulness as the recently formed "League for Social Service," of which Dr. Josiah Strong is President and Dr. W. H. Tolman Secretary. We can hardly serve many of our readers better than by briefly summarizing the contents of its monthly publication, "Social Service," in the numbers received since its first issue last January. That issue opens with a list of the copious material it has collected for concretely illustrating social and industrial questions by means of lantern-slides, on subjects adapted for the purposes of college professors and young people's societies, public officials and labor unions, women's clubs, labor employers, institutional churches, and others. The plan includes a descriptive text or libretto of the slides for reading lectures. The wealth and variety of this collection are remarkable. The February number contains an illustrated narrative of what is being done by various employers for industrial betterment by improving and beautifying the wage-earners' environment. It is evident from the correspondence of employers reported here that a new profession is rising, viz., "social engineering." Also that these things pay in dollars and cents, as well as in influences beyond the range of statistics. An employer elsewhere quoted writes that the three per cent. of his annual payroll spent for industrial betterment yields an actual cash profit of from five to ten per cent. In March appeared an illustrated account of the Exhibit of Social Economy at the Paris Exposition, for which our Government has appointed the President and Secretary of the League special agents. The chief feature of the April issue is a historical sketch of the "Get Together Club," the name adopted by the conferences of men and women in this city who are actively interested in practical measures for social betterment. People elsewhere who desire to engage in constructive discussions of such measures will find suggestive material in the programmes of the club here given. The May number presents various subjects. An international clearing-house for the interpretation of the scientific, educational, and sociological results of the Paris Exposition has been organized under a permanent International Association. Holding its first International Assembly at Paris, it appeals to popular sympathy in the cause of culture and human development. Following an account of this is a record of successes in bettering industrial conditions in factories, and the story of "the Lunch Club of Denver." June brings to the front the subject of "The Home and Social Betterment" in an account of what the Federation of Churches is doing to improve the wretched condition of laborers homes in Pittsburg and Allegheny. We believe that public and general benefits will be diffused as the circulation of this admirable journal of true civilization increases. The treasurer of the Westinghouse Air-Brake Company writes: "I trust that the lessons taught by the practice of the ideas of the League may spread until this country will not only be proud of its great commercial and financial prosperity, but can be proud of the character and quality

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of its labor." The office of the League is at 287 Fourth Avenue, New York, where "Social Service" is published at $1 a year.

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Summer School in Philanthropy

The emphasis now rightly laid on thorough training as essential to thoroughly good work is felt in all professions, and has added to the long list of summer schools one for the practical discipline required in the department of philanthropy. The New York Summer School in Philanthropic Work this year devotes six weeks, ending July 28, to systematic study of some of the main problems of public and private charity. This school attracts students of high grade—graduates of Harvard, Leland Stanford, Smith, Vassar—fifteen such institutions are represented—besides secretaries of Charity Organization Societies and workers in Social Settlements, in all between twenty-five or thirty, as large a number as can at present be conveniently handled. The previous sessions of the School in 1898 and 1899 were attended by forty-eight such students in all, and all these are reported as now actively employed in various lines of charitable and social work. The "laboratory method" of study is followed. Visits are made by assignment to public institutions of charity and to various centers of philanthropic work. These visits are reported upon, and reports upon the phases of philanthropic work supply material for discussions. The programme includes study of the literature of the subject as well as the sources of information; also papers by experts and addresses by men and women of recognized eminence as students of social problems. Professor Peabody, of Harvard, made the opening address on "The Expansion of Charity." Dr. Brackett, President of the Charity Commissioners of Baltimore, presided in the discussion of the first main topic, "The Treatment of Needy Families in Their Homes," which occupied the first week. Other main topics were "The Care of Dependent, Neglected, and Delinquent Children," "Medical Charities," "The Institutional Care of Adults," and "Neighborhood Improvements." The fee for the course is $10, and students defray their own expenses, except in a few cases where two or three small scholarships are available. Here is a new occasion for far-sighted benevolence. Six weeks, all that is now practicable, is quite too short for the ideal of such a school, but it opens the way to it. The treatment of social disease by the philanthropist needs as thorough training as the treatment of physical disease by the physician. Two years' time is not too long for the many-sided and complicated problem presented to the student of the social organism by the masses in need of wise reliefs.

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Women's Clubs in Paris

Not the least interesting feature of the Paris Exposition to those interested in social endeavor is the establishment at No. 70 Avenue de Breteuil (close to the Exposition) of a bureau which will serve as a home for women and girls employed at the Exposition. The Bureau is open from ten o'clock in the morning until ten at night. It provides reading, conversation, and writing rooms, and members will also be able to take a light meal there. During the evening musical and other forms of entertainment will take place; members can also find lodgment in the same building. Women and girls are received without any distinction of religious belief. The consequent demand for lodgings is so great that nearly all have been retained for the whole time of the Exposition. Co-operation is needed. The present work involves the expenditure of three thousand dollars, nearly all of which has been subscribed; but the demand for the enlargement of the endeavor is so insistent that additional contributions will be gladly received. More widespread still is the work undertaken nearly thirty years ago by Miss Leigh, now the wife of the Most Rev. Travers Lewis, Archbishop of Ontario. Finding that many English girls were drifting to Paris every year to find employment in shops and elsewhere where English-speaking persons were needed, Mrs. Lewis founded a home for those who were friendless. From the earliest days of the home, American girls similarly situated have been welcome. So great was the success of the institution that it was not long before one building was not large enough. Another house was purchased, and to-day there are three houses, a hospital, and a church under the management

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of the association founded by Mrs. Lewis. The homes have been found to be of aid to those unfortunate women who have become victims of spurious offers of marriage made to them by Frenchmen. These marriages, celebrated in England or the United States, are, under certain conditions not binding in France. On desertion, under the French law, wives rarely have redress, as an English or an American marriage depends for its validity upon a number of by-laws governed by the Code Napoléon, and these circumstances are rarely known by foreigners. Mrs. Lewis appeals for subscriptions to pay the debt on the Washington House, 18 Rue de Milan, the only one of the "Paris Homes" not fully paid for; contributions may be sent to her bankers, Messrs. Munroe & Co., 32 Nassau Street, New York City. The Washington House provides reading, reception, class, and studio rooms, a restaurant, a free registry for governesses, clerks, and others seeking employment, and apartments for the members of the "Home."

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The Presidential Campaign Opened

The Presidential campaign has been opened by two characteristic speeches from the two principal candidates, Mr. Bryan and Mr. McKinley. On July 10 a ratification meeting of the Democratic nominations was held in Lincoln, Nebraska, and Mr. Bryan made a brief speech, which illustrates the spirit in which the Democratic campaign will probably be conducted. He said:

> If every Filipino were to die the world would go on, but this Nation, the greatest republic of the world's history, puts out its light. If this Republic turns its back to the doctrine which we loved a century and a quarter ago, then to what nation of the world can the people look for hope and inspiration? So you ought to be proud that you are an American citizen and are able to say: "If the Republic goes down I am not to blame for its downfall!"

This notion that the defeat of Mr. Bryan would be the downfall of the Republic was still more explicitly put by Mr. Towne, the Populist candidate for Vice-President, who said:

> If the citizens of this country at the forthcoming election shall ratify and confirm the presumptuous stretches of authority that have characterized the conduct of this Administration, then we shall not be in danger of establishing an empire; the empire will have been already established.

Mr. McKinley also warns his hearers against disasters which he believes the defeat of his party will involve; but his faith in American institutions is not so feeble that he thinks a Democratic victory will imperil them; it will imperil National prosperity and National honor, but not National existence. He thus describes the present condition of the country, which he attributes to four years of Republican administration:

> We have lower interest and higher wages; more money and fewer mortgages. The world's markets have been opened to American products, which go now where they have never gone before. We have passed from a bond-issuing to a bond-paying nation; from a nation of borrowers to a nation of lenders; from a deficiency in revenue to a surplus; from fear to confidence; from enforced idleness to profitable employment. The public faith has been upheld; public order has been maintained. We have prosperity at home and prestige abroad.

The proposed repeal of the gold act and the establishment in its place of free silver at a ratio of 16 to 1, the proposed repeal of the Dingley Act, with no definite tariff policy proposed to take its place, and the proposed abandonment of the Philippines, he believes, would bring "a financial catastrophe," with "dire consequences to credit and confidence, to business and industry," and would prevent the establishment of a just and generous government in the Philippines "in which the inhabitants shall have the largest participation of which they are capable."

We think that to the sober second thought of most Americans, if they allow themselves to give such thought to the political issues presented to them, the dangers pointed out by Mr. McKinley will seem to be real and imminent; those threatened by Mr. Bryan and Mr. Towne will be, if not wholly imaginary, exceedingly remote. Whatever be the cause of the country's present prosperity, that it is prosperous, and that all classes share in some measure in its prosperity, will not be questioned. That so radical a change in the currency as would be involved in the immediate adoption of the free coinage

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of silver at a ratio of 16 to 1, and the payment of National obligations in silver at that ratio, would be followed by at least temporary disaster, will hardly be questioned by any. The immediate effect of such a change would be to overthrow credit, public and private; to paralyze industry; to compel a readjustment of values; to produce an immediate collection of debts, with a consequent distress of debtors, and in many cases bankruptcy and impoverishment. The advocate of free silver under present conditions must place his advocacy upon the ground either that the ultimate benefits will recompense for the immediate disasters, or that 16 to 1 is a mathematical formula of absolute and eternal justice, and justice must be done though the heavens fall. On the other hand, it would be difficult for Mr. Bryan or Mr. Towne to specify a single instance of injury as yet inflicted or immediately threatened by that imperialism which, in their judgment, threatens the downfall of the Republic. Doubtless very great powers have been intrusted to Mr. McKinley by Congress, but what citizen has had his rights to life, liberty, or the pursuit of happiness impaired in consequence? Soldiers have died in Cuba and in the Philippines; but they have been volunteers who offered up their lives of their own free will for humanity, fighting against despotism in the one case and against anarchy in the other. It would be easier to find a thousand men in New York City who have suffered injustice from the imperialism of Mr. Croker than one man in the United States who has suffered from the imperialism of Mr. McKinley. Abroad, in Cuba there is satisfaction with present conditions and confident hope of early independence, promised by a Republican Congress and reiteratedly assured to the Cubans by the President. From the Porto Ricans we hear no complaints against the tariff, which it is in their power to abolish when they will. In Hawaii the only complaints come from Japanese laborers, who, having had their wages raised several times since annexation, are, American-like, inspired by the increase to strike for more. It is only from the Philippines that any complaints come back to us, and with them come the indications of a desire for peace under the United States flag, and greetings of thousands of children already gathered into schools never before opened to them, and certain to be closed if the American flag should be pulled down. The terrors of Mr. Bryan and Mr. Towne are either a dramatic fright assumed for effect or a hysterical fright which sober-minded men will not share. The Republic is not so feeble. It survived the election of Mr. Jefferson, whose election was supposed to be subversive of Christianity; of General Jackson, although from his corruption of the Civil Service we have not yet fully recovered; of Mr. Polk, though it brought upon us the Mexican War; of Mr. Pierce, though it involved the repeal of the Missouri Compromise; and of Mr. Buchanan, though it prepared the way for the War of Secession; and the Republic will not be whelmed in ruin, or converted into an empire, by the re-election of Mr. McKinley.

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What is Self-Government?

The actual problems of government, as they are presented to the statesman in life, are not so simple as they sometimes seem to the scholar in his library or to the editor in his sanctum. It is easy for the two latter to coin a formula in which they suppose they have embodied a fundamental principle, and then calmly demand that all questions shall be brought to this formula and determined by it. Such a solution of the library is afforded by the word "self-government." It is so simple to say "Leave each community to govern itself;" it seems to lift from the shoulders of the Nation so great a load of responsibility; it furnishes so simple a solvent or apparent solvent. But what does it really mean as applied to actual conditions? For example:

What shall we do in Cuba? Withdraw our forces? recall General Wood? leave the Cubans to govern themselves? This is the formula. But no sooner is there some indication that this formula is to be acted upon by the United States, than representative men of property, who have everything to lose and nothing to gain by revolution, appeal to us not to withdraw and leave them to the mercy of the revolutionists. America has promised to Cuba her independence; and so far as we can

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see no one desires to cancel that promise, though some think it was made too hastily and not wisely. But when is Cuba "pacified"? Is it pacified because it is at peace while our troops remain there to keep order? And who are the people of Cuba to whom the duties and responsibilities of government should be handed over by us? Are they all the men and all the women? or only all the men? or only all the white men? or only all the native-born Cubans? or only the men who have some measure of intelligence or some property interests, or both? These and kindred questions come in to perplex the real man of affairs, who has to consider the property interests involved, the industries just coming into existence, the schools just established, the sanitary laws reluctantly recognized and obeyed for the first time in Cuba's history. Such questions cannot be cavalierly dismissed with the formula, "self-government." Self-government is not the simplest, it is, on the contrary, the most complicated form of government. How to organize it and set it in operation is a difficult problem.

What shall we do in Porto Rico? The figures are somewhat in doubt, but apparently not over five per cent. of the inhabitants can read and write. Does self-government mean that the ninety-five per cent. shall be put under the government of the five per cent.? Does it mean, on the contrary, that the men of intelligence and property shall be put under the government of the ignorant and the propertyless? What that kind of self-government did for the Southern States is matter of recent history; what it is doing for some of our great cities is matter of present history. Intelligence, virtue, and property are probably strong enough in America to stand the strain; but we all know that they were not strong enough in France. It is by no means certain that they would be strong enough in any country inhabited by a Latin race and educated under a Spanish despotism.

How are we to know what any unorganized community desires? How can we know what is its will until a government is organized which can express that will? How can we know whether a majority of Cubans desire independence or organic relations with the United States, until a government is framed through which they can peacefully, and without fear or favor, express their desires? or whether the Porto Ricans desire to raise their necessary taxes by a tariff or an internal system of taxation, until they have the machinery for discussing the question—a free press, a free forum, a free election—a machinery which cannot be constructed in a day? or whether the Filipinos really desire to be under the American sovereignty or independent of America, while their country is overrun with guerrillas, and any friend of American sovereignty is liable to have his throat cut? Some form of government must be organized before self-government can express itself. What it took the Anglo-Saxon race centuries to accomplish for themselves, cannot be accomplished by Spanish-Americans and Malays in a night. There is no genie of the lamp who can erect a temple of liberty in an hour.

Is self-government identical with self-will? Does it mean that no community may interfere to protect life and property in any other community? Does home-rule mean that the Governor of Missouri must not interfere with the mob in St. Louis? or that the Federal Government must not interfere with the mob at Cœur d'Alene? or that the European Powers must not interfere with the cutthroats in Turkey? Does it mean that wherever vice corrupts or crime terrorizes, they must be permitted to corrupt and to terrorize? What does it mean in China? Does it mean that America must not interfere though a mob kills Americans who are peacefully pursuing their vocations under treaty provisions and murders the representatives of foreign governments, under their respective flags, while the Empress Dowager looks supinely on, or connives at if she does not instigate the mobs? Does it mean that if the government *de jure* asks us to help it preserve public peace and order against the mob and against the ursurping government *de facto*, we must reply: "No! the sacred principles of self-government require us to leave you free, not only to cut each other's throats, but to cut the throats of Americans who have their home among you"?

We do not undertake to answer these questions. We do not ask them in a polemical mood. But we wish that the men of the desk, who think only of

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abstract principles, and suppose that self-government is the magic solvent of all political problems, would try sometimes to put themselves in the place of the men of affairs, and consider what they would do or wish done, if their lives and the lives of their children were dependent on the maintenance of sanitary laws in Cuba, or the accumulations of their life industries were dependent upon law and order in Porto Rico, or their right to labor were questioned by a mob in St. Louis, or their dearest friends were in hazard of their lives in China. These are the practical questions with which the men of affairs have to grapple, and while they are glad to get light upon them from the men of the library and the sanctum, they do not get light, if these questions are ignored, and self-government is offered to them, without qualification, without definition, without even an explanation of what it means or how it is expected to work.

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The Outlook in China

The news from China, which reaches us as we go to press, and of which we give an abstract on another page, is so terrible that we reserve fuller comment until fuller information is received. The annihilation of an entire group of Ambassadors, representatives not only of foreign nations, but of the most powerful rulers of the world, is a piece of audacity which has seemed so incredible that Europe has been slow to believe it, even in the face of growing testimony. In the West the Ambassador is such a sacred person, and has been for so many centuries free from the slightest danger of even an insult to his dignity, that his slaughter by a mob, at the end of a long series of riots, seems impossible. But if it be true that the company of a thousand Europeans who were gathered at Peking have died at the hands of the Boxers, they have paid the price which progress has exacted at every stage. They have been martyrs in the cause of civilization; it is less for the nations whose representatives they are than for the Chinese, that they have suffered.

Terrible as this tragedy may become in the light of fuller reports, it ought not to control the action of the Western races. It is of the utmost importance at this stage not to array China, as a nation, against the Western world. The characteristically adroit statement sent out by the Chinese Government, declares that all the deeds of violence have been committed by a revolutionary mob which it has endeavored to suppress, and that the later and more violent outbreak was due to the fury of the populace—aroused by the act of the Great Powers in bombarding, without cause, the forts at Taku—and the Government distinctly disavows, not only all connection with these deeds of violence, but all responsibility for them. The declaration is drawn with great skill; but there are obvious discrepancies in it, in view of the many facts which connect the Empress with the Boxer movement, both by identity of feeling and by the events of the last two years. None the less, it is undoubtedly the policy, and ought to be the principle, of the Western Powers, in dealing with China, to treat this movement as that of a mob, not as that of the Chinese Government. Our policy, as admirably outlined by Secretary Hay, is to co-operate with the Chinese Government, as represented by the Emperor and the Viceroys of the south, in suppressing the lawless mobs which are now terrorizing a large part of northeastern China. Our policy is to fight not China, but anarchy in China.

This attitude will not interfere in any way with the proper punishment which must fall upon that mob in some form. The Great Powers cannot suffer their citizens, still less their Ambassadors, to be ruthlessly murdered without identifying such ferocities, in the popular mind, with swift, sure, and adequate punishment. If we are to have Ministers abroad we must protect them; and if our Ministers or citizens are murdered on foreign soil, we must set up there the proper agencies of justice, and inflict the adequate penalty. But that action must be prompted, not by vengeance, but by a stern sense of justice. Civilization can find no satisfaction in indiscriminate slaughter of Chinese by way of making the Chinese pay for the killing of its Ministers. It is justice, not vengeance, which the Western nations must enforce.

In this enforcement of order and justice, Chinese nationality must be respected. It is only through the Chinese that China

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can be reorganized and brought into line with the movement of modern progress. Foreign countries must act as the teachers of China; but the Chinese must do the work of reorganization for themselves; certainly our first duty is to assume that they will if they can, and to give them our aid. Mr. Bryce has recently expressed the opinion that Europe is now paying the price of interfering with the natural order of development in China, by assisting the Chinese Government in putting down the rebellion of thirty years ago. If that assistance had not been rendered, the rebellion, in his judgment, would have been successful, and a Chinese dynasty would have been put in the place of the present Manchurian dynasty. There is probably very little to be hoped for China so long as the present dynasty is in power. The Emperor is apparently a man of too weak individuality to make the reforms which he espouses with such enthusiasm effective. Unless the reigning family can give China a ruler of his temper, with greater firmness of character, China will need another dynasty. It may be that it will be the duty of the Western races to assist the Chinese in reorganizing their own Government and taking it out of Manchurian hands. The best way to assist them, and at the same time to disarm their prejudices and open China to the world, is to make them understand that Chinese nationality is to be respected, and that the effort of the Western Powers will be to set China free for her own self-development. This will be quite in line with the policy of regarding the present movement as the outbreak of a mob. It will certainly be in line with the spirit of our institutions, and with the higher principles of international action.

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Sensible Temperance

The Outlook welcomes as indications of a return to sane methods of dealing with the temperance question two recent significant events. At a session of the Young People's Union of the Universalist Church, a prohibition resolution was voted down on the ground that it violated the legitimate liberty of the individual. Hitherto in ecclesiastical conventions, those who have not believed in such resolutions have been too apt to keep silence, allow the resolution to be carried without objection, and then disregard it as quietly as they acquiesced in it. We are glad to see this indication that men who believe in temperance, and do not believe that prohibition is the best method of promoting temperance, are beginning to get the courage of their convictions, and to show themselves willing to avow their belief.

Analogous to this action of the Universalist Young People is a recent address delivered before a number of soldiers at Fort Meyer, Virginia, by the Rev. Teunis S. Hamlin, the well-known Presbyterian clergyman of Washington, D. C., on the question of the canteen. We quote the report of his remarks from the New York "Times":

> I am a trustee of the Young People's Society of Christian Endeavor, but speak now as an individual, as the society is not allowed to interfere with anything pertaining to Governmental regulations. No doubt some members of the society are opposed to the canteen and some are in favor of it. I believe the canteen is a promoter of temperance, and, while it does not promote total abstinence, it is a great improvement over previous conditions. I do not think the canteen is perfect, and I think I could improve upon it. It has improved the conditions of the soldier, morally and materially. Under existing conditions at army posts, I believe the canteen is a good thing and a great benefit to soldiers.

Almost simultaneously with this address is published in "Leslie's Weekly" an article on the canteen question by an ex-member of the Cabinet. He defends the legal opinion of the Attorney-General that the Act of 1899 does not abolish the canteen, but simply prohibits the detailing of officers and soldiers to do the selling and the maintenance of separate establishments within the posts by private enterprise; he shows that the Attorney-General might be incorrect in this judgment and yet not be justly subject to the censure which the "temperance wild men," as Dr. Crosby once felicitously called them, have heaped upon him: "Courts frequently decide cases erroneously and their decisions are reversed by appellate courts." He believes that the Attorney-General's decision is not only presumptively good law, since "no judge or member of the bar, of reputation, has come forward to challenge its correctness," but is good morals also. He says very truly: "It is probable

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that a majority of the people of the country, including almost every officer of the regular and volunteer army, believe that the entire abolition of the canteen features of the post exchanges would be a direct blow at the cause of temperance." We call these utterances indications of a return to sane methods of dealing with the temperance question, not because we think all opposition to the canteen or all advocacy of prohibition is insane, but because the spirit which condemns all advocacy of the canteen as advocacy of intemperance and counts every opponent of prohibition as an enemy of temperance is decidedly lacking in sanity; and the spirit which submits to such misrepresentations and is silent for fear of them is lacking in that courage which is itself a characteristic of the highest moral sanity. When common sense and courage are mated in opposition to intemperance there will be a reasonable hope of more practical methods and more rapid progress than in the past. These utterances are indications of such a union.

Prayer and Providence

To the Editors of The Outlook:

Your article, "The Denials of God" (June 23, 1900), is certainly a very ingenious way of removing the possibility of a test as to whether there is an answer to prayer, and, I think, it must be quite acceptable to many who claim that there is, but who are unwilling to submit the question to tests which have been proposed.

I think, however, there are a great many praying people who will not be satisfied with your way of regarding it. As an illustration, consider the case of the missionaries now in China. Their lives are in peril, and in some parts of this country the Presbyterians have united in prayer to God to protect them. If they escape serious harm it will naturally be supposed by those who have prayed for them that their prayers have been granted. If they lose their lives, according to your theory, the prayers have also been heard, but have been denied because they are not in accord with the "divine will," which must then mean that the "divine will" is that the Chinese shall destroy the missionaries.

If the Creator watches and directs all occurrences, listening to prayers for and against, denying all that are foolish and opposed to his wisdom—as you aver—and granting only those which accord with his purposes, then unquestionably everything moves in obedience to his will; every event is a triumph of right. There is no injustice. The missionaries are under his care. If the Chinese kill them the responsibility rests with God. Those who are solicitous for their safety have petitioned him in their behalf, and in his wisdom he has denied their prayers and willed that they should be destroyed. This is certainly the logic of your article. You make it very plain that God is *not* influenced by prayers which do not meet his approval, and you leave it to be inferred that he *is* influenced by those which do, but you are not explicit in the latter case. I mean as to whether his course would be in the least different in any event if there were no prayers. If he saves the missionaries in answer to prayer, would he forsake them in the absence of prayers for their safety?

CHAS. F. STEEL.

Chappaqua, Weschester Co., New York.

Our correspondent falls into two errors respecting Christian faith—errors which are not unnatural, since they are not uncommon, and our correspondent can easily find passages, not a few, in Christian literature to parallel his own interpretation.

The first error is in supposing that because we believe that "the Creator watches and directs all occurrences" therefore "everything moves obedient to his will, every event is a triumph of right." There may be, and in our faith there is, something much more important than that every event should be a triumph of right, namely, that character should be so developed through the conflict between right and wrong as to make strong men and women worthy in their strength to be called children of God. The following illustration may suffice to make our meaning clear:

There is in the western part of New York State a singular community known as the George Junior Republic. It is composed of boys picked out of the streets of New York City. Many of them have been thieves often before the police courts; all of them were vagabonds of one description or another, either orphans or worse than orphans, or wholly beyond parental control. Mr. George has brought these boys together in this George Junior Republic and told them to govern themselves. They have a currency of their own; carry on business; maintain a bank; elect their own lawmakers, their own judges, their own police, and administer their laws themselves. Mr. George is a kind of providence who, to use the words of our correspondent, "watches and directs all occurrences," yet he rarely interferes. He continually sees injustice done and says nothing; he continually sees serious blunders committed and allows them to

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be committed. He throws the boys on their own resources and leaves them to learn wisdom by their blunders and justice by the protest of their own consciences against injustice. He does this because he desires something higher and better for these boys than that every event shall be a triumph of right; he wishes to develop boys who will themselves be a triumph of right, and the result justifies his method. In New York City, where the boys were under a law enforced from without, they were lawless and audacious; in the George Junior Republic, where they are left to themselves, though under a supervisory conscience which influences but rarely controls, they rapidly grow law-abiding and upright. If the influence of Mr. George were withdrawn, the same result would not be reached; if the influence were changed to control, the same result would not be reached. The development of character is attained by self-government under sovereignty, but under a sovereignty exercised by means of influence, rarely by means of authority.

Something such, it is clear, may be the relation of the Great Father to the world of men; something such Christian faith believes that it is. We are not shut up, as our correspondent seems to imagine, to a choice between believing that God has nothing to do with the world and supposing that he so directs and controls it that every event is a triumph of right. The triumph of wrong is sometimes an event more beneficent in its final effect on human character, and so on human history. The martyrdoms under Bloody Mary were a triumph of wrong; but they gave to the cause of religious liberty in England and for all English-speaking peoples an impetus that nothing else could have given. The pro-slavery mobs in the North were a triumph of wrong; but they were the means of bringing about a triumph for free speech that no triumph of right could have won. The crucifixion of Christ was a triumph of wrong; but it became a means for the salvation of the world. It is the will of God that men should be made truly men; and they can be made so only by being thrown on their own resources under the influence of God, but free from his perpetual interferences, and so left to learn the lessons of truth and virtue by experiencing the results of falsehood and vice. The Christian does not believe that God orders every event according to his will; he believes that God leaves men largely to order events according to their own will, but is present to influence, to guide, to inspire them, in the measure in which they are willing to take his influence; and that he does this, not for the purpose of preventing them from all error or even from all sin, but for the purpose of developing them through their errors and their sins into perfect men and women, able to guide themselves in the darkness and to stand upright in the evil day.

The second error into which our correspondent falls is in supposing that the Christian regards prayer as chiefly a petition for specific benefits. Prayer is communion with God. The Christian does not believe that God will give him everything he asks for. We remember that Christ prayed, "Father, if it be possible let this cup pass from me," and the cup did not pass from him. What the Christian believes is that God is in his world of men, and men can live in fellowship with God and be stronger for the fellowship. The Christian does not even desire that God should give him everything he asks for. This would be to desire omnipotence without omniscience; to desire the power to do everything without the wisdom to know what to do. What the Christian desires is to understand the will of his Father, and to do the will of his Father. He desires to see life as his Father sees it, to feel as his Father feels, and, as far as he can, to do what his Father is doing. He is quite willing, therefore, to take the responsibilities which his Father puts upon him, and to make the blunders which are inevitable to one with his limitations, and to learn by his blunders. When he prays for the deliverance of the missionaries in China, what he supremely wishes is that events may so fall out that they may do the best that can be done by them for the kingdom of God in China. If that means their martyrdom, the Christian does not desire that they should escape martyrdom, but that they may be so sustained that their martyrdom shall do for the cause of liberty and justice more than they could do by their lives. The object of prayer is not to conform God's will to our will, but to

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conform our will to God's will. The supreme end taught in prayer is not a change in events, but a change in character. The answers of God to prayer are seen chiefly, not in changes of events, but in the development of a character able to meet whatever events may come in human experience. And the exercise of God's sovereignty in life is chiefly seen, not in power controlling events, but in influence illuminating, strengthening, molding character.

There is one prayer-test, and but one; and to that the Church should be and is willing to subject its faith in prayer: does it promote types of character not often found in the undevout? To that question there can be but one answer. There are some noble characters to whom the inspirations of prayer have never come; there are some ignoble characters who seem to be abundant in prayer. But both are exceptions. There are virtues which are often found among the prayerless, such as the physical courage which faces danger on a battle-field or in a conflagration, or such as the emotional generosity which responds to the physical distress of a famine or a pestilence. But for the finer virtues we go to the men and women who, if they do not pray themselves, live in an atmosphere made tropical by the prayers of others. It is to the churches, or to men and women who have been brought up in the churches, we go for the finer heroism which meets undaunted the invisible perils of public obloquy; it is to the churches we go for the systematic benevolence which keeps alive our colleges and our hospitals. The prayerless soul often meets pain, whether physical or spiritual, with a stoical courage which appeals to our admiration; but when, in the time of mourning, we are met by a smiling face and a glistening eye which say to us, as no words could say, "I glory in tribulation also," we are sure that we are in the presence of one who walks with God.

If our correspondent will assume, tentatively, as an axiom, that God is in his world to influence rather than to govern, or to govern chiefly by influencing, and will construct his hypothetical philosophy of prayer and providence on that foundation, he may be able better to understand the Christian's faith, whether he accepts it or not.

The Spectator

The Spectator, in the spring, made an experiment. He paid a visit to Boston in the same way that one visits some foreign city—that is, he ignored his Boston acquaintance, took a room at a hotel for a week, and made a business of leisurely sightseeing. Do Americans often visit their own distinguished cities in this way? The Spectator is not sure. His impression is that they do not—Washington, the great "show town," being a conspicuous exception—for his friends, each in turn, commented on his experiment with, "What an interesting thing to do," as if it were something quite out of the ordinary. Americans, of course, take many "trips" in their own country, and, if possessed of means and leisure, are given to changing their residences with the season. Indeed, this last once led Mr. Charles Dudley Warner to sound a note of alarm in The Outlook on the growth of "the migratory habit;" while an acute English observer, the late G. W. Steevens, put it with what may be called American exaggeration when he said: "I believe many Americans regard that day as wasted in which they do not see the inside of a railway train." In the course of "trips" or "migrations" Americans "stop over" at cities on the route. They see a few of the principal buildings and points of interest, drive about and get a general idea of the peculiarities of the streets, and, having let friends know of their presence, meet certain people at dinner, the friends of their friends. All this is pleasant and informing, but it is quite different from the way in which the Spectator drifted about Boston, Baedeker in hand, encountering the average Bostonian in the undisguised role of sightseer (proclaimed, indeed, by the questions he asked), and thus receiving a distinct, if not defined, impression of the people, no less than of the town. Boston now has to him substance as well as name, certain differentiating qualities that fit in with and supplement its fame—a result of the experiment that to the Spectator was quite worth while.

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Whatever the hotel one may choose in Boston one cannot go far wrong. That, at least, is the conclusion the Spectator reached after comparing notes with his

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friends, for each declared that his or her particular hotel was "most delightful." The Spectator's hotel had a library, a beautiful room with perhaps a thousand well-selected standard works and recent books within immediate reach, not like a ship's library, kept under lock and key and accessible only after one has run the gantlet of the steward. What would Dr. Johnson have found to say of such an inn? Why is it, the Spectator wonders, that hotels in other cities, while seeking everywhere for the most modern attractions, have so generally failed to hit upon the device of a library? It is, of course, in accordance with the eternal fitness of things that the innovation of a hotel library should be first thought of in Boston, but hardly a credit to hotel civilization in America that it should stop there.

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The Spectator was interested to observe the distinctly civilizing influence of that library, even with the tolerance of cigars, deprecated, as no doubt it is, by many patrons of the hotel. The smokers, usually the most selfishly self-indulgent of mortals, seemed of their own accord to choose corners where their smoke would be least offensive. Every one respected the proprieties of the library. There was much chatting by small groups, but no loud talking. Staring, as one notes it so disagreeably in the lobbies and lounging-rooms of large hotels, was conspicuous by its absence. Whatever one was doing was done with strict regard to the rights of those who sought the library to read or to write. A spirit of sociability or companionship dwelt there, but subdued, as it should be, under the restraint of literature, unguarded save by a noiseless maid who slipped in and out without apparent purpose or authority. The mere presence of so many books seemed of itself a sufficing influence, a silent lesson in good breeding.

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It is a commonplace of observation that Boston constantly reminds one of London. This resemblance, by the Spectator's experience, extends far beyond a certain quaintness of the streets, and includes one English trait, that of courtesy to strangers. The English are popularly supposed to be discourteous, but this stand-offishness, the Spectator is sure, from his own experience and that of his friends, is reserved by Englishmen for other Englishmen. For an Englishman, so a cynical, much-traveled friend explains, "never compromises himself by cordial recognition of Americans, though strangers, for they have no social status in England." Be this as it may, the case of the American whom a noble lord discovered standing around in the entrance hall of Parliament, not knowing how to get in, and whom that noble lord "personally conducted" through both Houses, is by no means an exceptional instance of English courtesy. The Bostonian seems to feel a like sense of responsibility for the stranger within the gates. His business, apparently, is never so pressing that he cannot stop to give information or a direction—in what other American city is a direction so imperatively necessary?—or even to walk a block out of his way to be sure the stranger is started right. The same courtesy characterizes all public employees, from the trolley-car conductor to the hotel bell-boy who, instead of thrusting the directory at the inquirer in a fashion only too exasperatingly familiar (unless there are signs of a forthcoming fee), asks pleasantly, "Can't I look it up for you?" and adds exact information as to the color of the car that must be taken to go there. All this, the outward and visible sign of an inward and spiritual state, tells of the human quality of Boston citizenship, and prepares one for a characteristic manifestation. On a Sunday morning, as a visitor comes down after breakfast, he notes a young man sitting in the hotel lobby, distinguished from others by a small placard, "Bureau of Church Information." The young man is a member of the Brotherhood of St. Andrew, who gives information about the services at the various churches and directions as to the way to reach them.

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Of course the Spectator, in his various journeyings by trolley, was interestedly on the watch for one of those typical Boston conductors who, according to tradition, read Browning and quote Emerson. He has no discoveries to report, the nearest being a conductor of whom he asked a question about the Museum of Fine Arts on Copley Square. The conductor answered politely, but added, half-rebukingly of the Spectator's possible slip in pronunciation: "But don't you say

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Muséum, not Múseum, sir?" This seemed to the Spectator to show a nice sense of discrimination in one whose employment hardly gave time for its cultivation. It led him to hope for equally tangible evidence that "people are different" in Boston. So he tried a little experiment. Standing on the grand staircase of the Public Library, near the noble lions which guard the turn after the first ascent, the Spectator inquired of passers-by whose work the lions were. The first person accosted, being a Frenchman, who explained with much polite gesticulation that he did not speak English, was hardly a fair subject. The second said simply that "he did not know," and the third that he "had heard the name," but did "not recall it just then." After another failure the fifth replied, "St. Gaudens," adding, what the Spectator had failed to note, that the sculptor was not Augustus St. Gaudens, but his brother Louis. No one, the Spectator is sure, can pass those lions unimpressed. They must appeal even to a child. Yet with the impression there is evidently in the case of many people no prompting of curiosity to learn the name of the artist—something which may or may not be significant, according to one's mood or point of view. A very clever argument might be made, at any rate, for the enjoyment of a work of art undisturbed by the question so tiresomely reiterated in galleries: "Whose picture did you say this was?"

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While in the Boston Public Library, the Spectator confesses himself enough of a Philistine to enjoy a comment he overheard on the famous mural decorations of the staircase corridor by Puvis de Chavannes. As will be remembered, the paintings have been criticised because of the prominence they give to the nude, which, so the comment ran, is morally innocuous, seen as it is through an "antiseptic haze." The point is, as those can hardly appreciate who have not seen the work, that the "antiseptic" treatment has given the flesh-tints an ashen tone, which suggests anything but what is fleshly. In this connection he cannot forbear quoting another Philistine comment, that of Mr. Steevens, on the much-admired mural decoration by Sargent, treating "the triumph of religion." As the guide-book truthfully says, the theme is "so various, so significant, and so vast in its scope that it is difficult to find an adequate label." Mr. Steevens evidently encountered this difficulty, for he calls the theme "an appallingly complex allegory," adding: "When the good Bostonian dies it will be granted her to sit forever and ever before this work with a diagram and a numbered key."

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Of course no visit to Boston is complete without a visit to Concord. It was the Spectator's good luck to have for his driver a representative Concord citizen who had known all the celebrities—he had often driven Franklin Pierce to Hawthorne's home and waited for the ex-President during his prolonged calls—a citizen who had his own views about celebrities, as became a man of independence. The citizen quite sympathized with Hawthorne's choice of a perch for a study, a cupola in which the novelist made himself inaccessible by drawing up the ladder after him, shutting the trap-door, and rolling his desk over it to hold it down. With Thoreau, however, the citizen had no sympathy at all. Thoreau was a good surveyor, he said, as he pointed out a bit of land the hermit had plotted, adding with contempt: "But as soon as he found he was making money he stopped, as he always did." Standing by the heap of stones which marks the site of the hut at Walden Pond, he commented: "Well, Thoreau raised beans, and when he got hungry he cut across lots to his mother's and filled up on her doughnuts, and then bragged how cheap he lived." Of Emerson the citizen made an exception, having no flippant comment to psss, and entertaining the profoundest respect, not only for his uncommon, but as well for his common sense, which enabled him always to have at hand the means to help the less fortunate celebrities, "for they all 'came down' on him, sir." And this reminds the Spectator of the story Whipple tells: "The train, as usual, stopped at Concord. Then one of two silent Yankees in the seat ahead turned to the other and lazily remarked: 'Mr. Emerson, I hear, lives in this town.' 'Ya-as,' was the drawling rejoiner, 'and I understand that, in spite of his odd notions, he is a man of con-sid-er-a-ble propity."

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A Missionary of Annam: A Chinese War Story

By Pierre Loti

Translated by Katherine Head

IN the sinister yellow country of the Extreme Orient, during the worse period of the war, our boat, a heavy ironclad, was stationed for weeks at her post in the blockade in a bay on the coast.

With the neighboring country, with its impossible green mountains, and its rice fields like velvet prairies, we had almost no communication. The inhabitants of the villages or the woods stayed at home, defiant or hostile. An overwhelming heat descended upon us from a dull sky, which was nearly always gray and veiled with curtains of lead.

One morning during my watch, the steersman came to me and said:

"There is a *sampan*, Captain, that has just come into the bay, and which seems to be trying to speak to us."

"Ah, who is in it?"

Before replying he looked again through his glass.

"There is, Captain, a kind of priest, Chinese or I don't know what, who is seated alone at the stern."

The *sampan* advanced over the sluggish, oily, warm water without haste and without noise. A yellow-faced young girl, clad in a black dress, stood erect and paddled the boat, bringing us this ambiguous visitor, who wore the costume, the headdress, and the round spectacles of the priests of Annam, but whose beard and whose astonishing face were not at all Asiatic.

He came on board and addressed me in French, speaking in a dull and timid way.

"I am a missionary," he said, "from Lorraine, but I have lived for more than thirty years in a village six hours' march from here, in the country, where all the people have been converted to Christianity. I wish to speak to the commandant and ask for aid from him. The rebels are threatening us, and are already very near. All my parishioners will be massacred, it is certain, if some one does not come promptly to our aid."

Alas! the commandant was obliged to refuse aid. All the men and guns that we had had been sent to another place, and there remained on board just enough sailors to guard the vessel; truly we could do nothing for those poor parishioners "over there." They must be given up as lost.

The overwhelming noonday hour had arrived, the daily torpor that suspended all life. The little *sampan* and the young girl had returned to land, disappearing in the unhealthy vegetation on the bank, and the missionary had, naturally enough, stayed with us, a little taciturn, but not recriminative.

The poor man did not appear brilliant during the luncheon he shared with us. He had become such an Annamite that any conversation with him seemed difficult. After the coffee, when the cigarettes appeared, he seemed to wake up and asked for French tobacco to fill his pipe; for twenty years, he said, a like pleasure had been refused him. Then, excusing himself, because of his long journey, he sank back on his cushions.

And to think that, without doubt, we should have to keep with us, for several months, this unforeseen guest that heaven had sent us! It was without enthusiasm, I assure you, that one of us went to him to announce on the part of the commandant:

"They have prepared a room for you, father. It goes without saying that you will be one of us until the day when we can land you in a safe place."

He did not seem to understand.

"But I am only waiting until nightfall to ask you to send me to the end of the bay in a small boat. Before night you can surely have me put on shore, can you not?" he asked, uneasily.

"Landed! And what will you do on land?"

"I will return to my village," he said, with sublime simplicity. "I could not sleep here, you know. The attack might be made to night."

This man who had seemed so vulgar at

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first grew larger at every word, and we surrounded him, charmed and curious.

"But it is you, father, who will be most in danger."

"That is very likely," he replied as tranquilly as an ancient martyr.

Ten of his parishioners would wait for him on the shore at sunset. At nightfall, all together, they would return to the threatened village, and then, at the will of God!

And as we urged him to stay, because to go was to go to certain death, to some atrocious Chinese death, this return after aid had been refused, he became indignant, gently but obstinately and unchangeably, without long words and without anger.

"It is I who converted them, and you wish me to abandon them when they are persecuted for their faith? But they are my children!"

With a certain emotion the officers of the watch had one of the ship's boats prepared to take him to shore, and we all shook hands with him when he went away. Always quiet and now insignificant again, he confided to us a letter for an aged relative in Lorraine, took a little French tobacco, and went his way.

And as twilight fell, we watched in silence over the heavy, warm water the silhouette of this apostle going so simply to his obscure martyrdom.

We got ready to leave the following week, I forget for where, and from this time on events gave us no rest. We never heard more of him, and I think for my part that I would never have thought of him again if Monseigneur Morel, Director of Catholic Missions, had not insisted one day that I write a little missionary story.

The Life and Literature of the Ancient Hebrews

VIII.—Hebrew Stories Retold

By Lyman Abbott

THAT fiction was deliberately used for didactic purposes in the parable by the Hebrew is doubted by none; there is no reason to doubt that it was half-consciously used by story-tellers in folk-lore; and if we judge of Hebrew literature by the ordinary literary standards, it is equally clear that it was sometimes artistically used by skillful story-tellers for the entertainment and inspiration of their readers. Two notable illustrations of such use are afforded, one by an Idyl of the Common People, and the other by a Historical Romance. The first,[1] although it describes scenes taking place prior to the organization of Israel as a kingdom, was almost certainly written after the return from the exile.

In their captivity the children of Israel had learned to hate the heathen with hatred so strong that it finds expression in the phrase, "Happy is he that shall take thy little ones and dash them against the stones." With this not unnatural spirit in their hearts they return to the holy land; in the period of their colonization a new patriotism is born—narrow, intense, bigoted, yet genuine. The laws against any fellowship with foreigners are revised, if indeed they are not now first enacted; especially marriage with foreigners is condemned by the priests with great vehemence. Then it is that some unknown dramatist writes the story of Ruth. A Jew and his wife, driven by famine from Judea, seek refuge in Moab, a heathen country. Two sons are born to them, and two daughters-in-law come into the home. Then the husband dies, the sons die, and the widow and her two daughters-in-law, both Moabites, are left. In her poverty Naomi's thoughts return to the land of her fathers, and she resolves to return thither. The daughters start to go back with her. She pleads with them to leave her. "Can I furnish you husbands?"

[1] The place of Ruth in the Biblical genealogies (Ruth iv, 22; Matt. i., 5) indicates very clearly that there is a historical background for this story, as its structure indicates very clearly that it is in its spirit and form a work of fiction.

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she says. "I am too old. And were I to marry and to have sons, you could not tarry till they grew. Go back, and leave me to my wretchedness." One yields. The other, in an ever-memorable address, insists on casting in her lot with her mother-in-law: "Whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people, and thy God shall be my God." So they come, mother and daughter-in-law, in want and wretchedness, to the land from which the mother had gone forth some years before.

They arrive just in the time of the barley harvest. An ancient Jewish law provides that when men are reaping in their fields they shall leave the chance wheat which falls for the poor to glean. This is not, it appears, a dead letter; and Ruth goes out into the barley harvest field to glean for herself and her mother. She happens to light upon the field of Boaz, and begins gleaning, having first asked permission, which is granted her. Boaz seems to me to have fallen in love with this young widow at first sight, for when he sees her he distinguishes her from all the gleaners in the field and asks the reapers who she is. Then he summons her, and says to her: "Glean on, and if you are thirsty, drink out of the same water-jar as the young men; and when we sit down to our noon meal, sit with us and dip your morsel of bread in our sour wine." So our dramatist depicts the Moabitess eating and drinking with the pious Jews. He is too wise and too artistic to point the moral, but as the Jew reads the story his prejudices begin to disappear. After the noon meal Boaz tells the young men not to reap very carefully. "Be careless," he says, "and drop handfuls of barley in your reaping on purpose for her." One can easily see the picture so vividly put before us: these young men reaping, the young widow following after and looking with great wondering eyes at their careless ways in leaving such handfuls of barley for her to gather, and perhaps wondering if they are in love with her, that they are so providing for her; and Boaz meanwhile looking out of the corners of his eyes, glad in her gladness. I wonder whether, when they were married, he ever told her how it happened?

At even she goes back to her mother, and tells the story of her adventure. She has lost all hope of a new husband in leaving the land of Moab and coming to Israel, for what Israelite would marry a Moabite? But a mother's cunning is more than a match for either legal provisions or race prejudices. She contrives how a good match shall be made for this daughter of hers. "Go back," she says, "my daughter, and when night has come, and the harvesters lie down to their sleep upon the harvest floor, lie down, too, at the feet of Boaz." One thing that makes me think that he fell in love with her at first sight is that already he had sent out into the village to find out who she was, and had learned from her neighbors that she was a virtuous woman. But love is always timid; and though he is rich, he is, unhappily, too old, and has, so he thinks, no chance with this fair young widow. But when he wakes, and finds her at his feet, and asks, "Who is this?" and learns, instantly it flashes upon him that there is some one else in love beside himself, and he turns to her with "Bless thee, my daughter, that thou hast not fallen in love with a young man, rich or poor." You easily fill up the rest of the sentence; you know with whom she has fallen in love. It is quaint courtship of the ancient time; a charming love story, much better told in the old book than told here; and I hope this telling will send the reader to the original.

Land that once belonged to Elimeleck, Naomi's husband, has been sold. He who marries Elimeleck's daughter, it would appear, has a right to redeem the land, probably by repaying to the owner the purchase money. We really know more about this law from the story of Ruth than from any other quarter; but apparently before he can legitimately marry her and redeem the land he must offer the privilege to a nearer kinsman. They meet with the elders at the gate, an informal local court. Boaz proposes to the nearer kinsman that he shall redeem the land; the kinsman says, "I will." But Boaz says, "If you redeem the land, you must take Ruth." "Oh, then," he says, "I won't." So Boaz both redeems the land and takes Ruth. And so the marriage is celebrated.

And is that all? Yes, that is all. Just a simple, beautiful, idyllic love story of

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the olden time. I hardly know whether to try to play the part of Greek chorus lest I spoil the story by pointing out the moral:—the strong, uninterpreted witness against race prejudice; the deep fidelity of a woman's heart to a sorrowing companion; the spiritual appreciation of a higher and better religion than that of the Moabite country from which she came; the simple peasant life on the fields of Bethlehem; and, best of all, the love of one faithful man to one faithful woman. We look back along those intervening centuries and bless God that man's love for woman and woman's love for man is as old as humanity and as immortal as God.

The fourth type of fiction in the Bible is Historical Romance—the story of Queen Esther, a drama in five acts.

In the first act we see Xerxes, misnamed the Great, upon his throne—a small-minded, self-willed, capricious, sensual Oriental despot; the Xerxes who in his campaign against Greece beheaded the engineers who built his bridge of boats across the Hellespont because the bridge was destroyed by a storm, and then ordered the sea to be scourged; the Xerxes who, when his friend Pythias had given five sons to the army, and asked that the eldest might be suffered to remain at home, killed the son and cut the body in two, that the army might pass between the two parts; the Xerxes who, with the first disaster that came to his army, fled, like the coward that he was, back to his empire again, leaving Mardonius to extricate it from the toils into which his own folly had led it; the Xerxes who, leaving the affairs of state in stronger hands, offered a premium to any man who would discover a new form of pleasure, and gave himself up to weeks of feasting and revelry. This Xerxes, in one of his drunken orgies, calls on Vashti, his queen, to come into the presence of the court and exhibit her beauty to the courtiers. To ask a woman to come into such a presence at any time would be to insult her; to ask her to come unveiled into such a company in ancient Persia was to offer too gross an insult to be endured. With womanly courage, Vashti refuses to go. The king instantly deposes her; but, when the fumes of the orgy have passed away, awakes to regret his sudden action, and his courtiers awake to the necessity of finding some way of pacifying his anger, or it would turn against them. They propose to send out courtiers, gather all the beautiful women of his kingdom, select the handsomest, and put her in Vashti's place. The scheme approves itself to this voluptuous, self-willed, capricious monarch. A Jew, a Pharisee of the strictest sort, is an attendant in some capacity upon this court, and brings his niece, Hadassah or Esther, to compete for the dangerous honor. It seems strange that any guardian should offer his ward for a place in the harem of such a king, but we must remember that honored women sought the hand of Henry VIII., though they took the place which he had made vacant by bloody decrees. Mordecai succeeds. Esther enters the king's harem and becomes his favorite. So the first act ends.

In the second act Haman appears upon the scene—cold, shrewd, deliberate, cunning, the villain of the drama. He has climbed his way to the side of the throne, and all other courtiers bow and show him honor: all but one. In the universal adulation paid to Haman, Mordecai alone remains scornfully erect. Race animosity inflames the personal hostility between these two. The Jew despises the cunning but treacherous Amalekite; the Amalekite hates the rigorous virtue and inflexible pride of the Jew. It is the Cavalier against the Puritan; the Jesuit against the Huguenot. Haman awaits his time and nurses his wrath. Patience in passion is the very climax of wickedness. To such patience Haman attained. Nor is it enough for him to have personal revenge on his personal enemy. Hating the Jew with all the concentrated hate for an alien race, he resolves that the race shall pay the penalty for the slight that has been put upon him. The Jews were then, as now, a thrifty people. Haman calculates that their extermination and the confiscation of their estates would put into the royal treasury over ten million dollars. He proposes the scheme to Xerxes, is so confident of the result that he is willing to pay the sum in advance out of his own coffers, and finds a readier acceptance of his offer from the king because the royal funds are exhausted by excessive luxury and dissipation. With the capriciousness of a despot, the king takes from his finger the

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seal ring which serves as a signature and gives it to Haman. "Do with them," he says, "as it seemeth good unto thee."

The decree is issued. It provides for the extermination of all the Jews within Xerxes's dominion, is posted in the palace, is sent out by courtiers to every province, and Haman and the king sit down to ratify it in a drinking bout. Mourning is not allowed in the palace. Letters are not delivered in the harem; newspapers do not exist. Esther knows not the peril that threatens her people until she sees sackcloth on Mordecai, and sends a messenger to bid him take it off. So communication is opened between the uncle and the niece. He sends her the news, and calls for her intervention. Perhaps she remembers what came upon Pythias when he offered remonstrance; perhaps she remembers that the engineers were beheaded because the storm broke their pontoon bridge. Sadly she recalls to herself the fact that she is no longer the king's favorite. "For thirty days I have not been invited to meet the king," she says; "and I can do nothing. Mordecai's reply, such as Cromwell might have given to his daughter, interprets his strenuous character. "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" The niece yields to the strong influence of her adopted father. She resolves to make the effort, though with but little hope of its success. With dignity she says, "If I perish, I perish." So the second act ends, with three days of prayer and fasting by her and her maidens, for her and for her people.

The third act opens in the king's apartment. The queen, understanding the king's weaknesses, has prepared a banquet of wine for him. She has attired herself with unusual care, making the most of her extraordinary beauty. Then she crosses the threshold of the harem, traverses the hall that separates it from the court of the king's house, pushes her way through the throng of surprised courtiers and attendants, and stands at the door of the throne-room, waiting, with what beating heart we may guess, the signal that should give life and hope to her nation or decree death both to it and to her. The moment is auspicious. The king holds out his scepter in signal of favor. She draws near, touches it, and prefers her request. Will the king honor her with his presence at her banquet of wine, and will he bring his favorite minister Haman with him? The invitation is accepted. The king and the courtier sit down at the banquet of wine. Pressed by the king to present her petition, she holds back her request for another day. "What wilt thou have," asks the king: "it is granted, and that before thou askest it." "Only this, my lord," she replies, "that you and Haman will come to a greater feast to-morrow; then I will tell you." His curiosity is piqued, his interest is aroused. Perhaps that was the reason why that night he could not sleep, and sent for some one to read him the court records to put him to sleep. What better nightcap, as Thackeray calls it, than court records could be devised? But in this case it fails of its purpose, for in these records the king finds it recorded how not long ago two men had devised to assassinate him, and one Mordecai had discovered the plot and saved his life. "What has been done for this Mordecai?" he asks the reader. "Nothing." "Well, something must be done." With that he falls asleep. Meanwhile Haman, elated by the honor conferred upon him, goes home, envied by all his fellows save only Mordecai, who, erect as ever and meeting the fiery glance of hate that leaps from Haman's eyes with scorn invincible, adds fresh fuel to that hate. Haman can no longer endure to wait for the execution of the general decree; he resolves to ask for Mordecai's execution to-morrow. Before he goes to his bed he gives orders for the erection of the gallows. So the third act ends, Haman preparing for the execution of Morcecai, the king planning how to honor him.

The Fourth Act opens the next morning with Haman early at the palace. He is greeted as he enters with the king's question, "What shall the king do to him whom he delighteth to honor?" Haman thinks to himself, Who is it the king so delights to honor as myself? So he prescribes for himself what his vanity desires.

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"Put him on the king's horse, put the king's robe upon him, put the king's crown on his head, and let some great prince lead the horse through the streets, crying everywhere, 'Thus doth the king to him whom he delights to honor.'" "Well said, wise counselor," responds the king. "Who is so great a prince as yourself? Put Mordecai on my horse, and lead him through the streets, proclaiming to all the people as thou hast said." There is no room for objection, question, hesitation, or delay. With what bitter malice at his heart Haman fulfills this charge we are left to imagine. Then he goes home and tells his wife and friends. His obsequious followers drop away from him; even his wife warns him of impending disaster. While they are talking the king's chamberlains come to hasten Haman to the banquet which the queen has provided for him. Then all is not lost. Still he has a place in the royal favor, and to the queen's banquet he goes, encouraging his heart with this hope against hope.

So the last Act opens, with Haman, the king, and the queen at the banquet table together. Again the king repeats his question, "What is thy petition, Queen Esther, and it shall be granted thee? and what is thy request, and it shall be performed, to half of the kingdom?" Then she flings herself at his feet, with all the pent-up anguish of her woman's heart: "My lord the king, let my life be given me at my petition, and my people at my request, for we are sold, I and my people, to be destroyed utterly." The king, who has forgotten his careless gift of the Jewish people, the ring, the seal, and the decree, responds, "Who has dared to do this?" Then with flashing eye she turns on Haman. "The adversary's name is this wicked Haman." And the king in his wrath rises and goes out; and Haman flings himself on her couch to implore her mercy; and the king coming back and looking on him there cries, "Will he insult the queen in my very presence;" and the courtiers, who have been obsequious to Haman in his power, come rejoicing in his fall, to hasten his doom. He has erected just outside the gate a gallows for Mordecai, says one of them. Hang him thereon, replies the king. So they hang Haman on the gallows that he had prepared for Mordecai. One would think that a decree should have gone out for the protection of the Jews. Whether the narrator thought it more dramatic to give a different ending, or whether it was really true that a decree once issued could not be recalled, I will not attempt to determine; but, according to the story, a new decree is issued that the Jews may defend themselves against their enemies, and in the battles that ensued seventy-five thousand of the enemies of the Jews are slain; and so the story ends.

One has, it seems to me, but to read this story to feel the throbbing life of a romance in it. The contrasted characters—the sensual monarch, the unscrupulous minister, the proud Puritan, the brave woman, brave with true womanly courage, are drawn in few lines, but with marvelous skill. The plot, with its play of character against character, its rapidity of movement, its dramatic incident, its plotting and counter-plotting, shows the highest constructive skill; and the moral inspiration of the story, inciting to hate of the sensuality of Xerxes and the crafty malice of Haman, to admiration for the courage of Mordecai, and to a love that is more than admiration for the womanly bearing of the queen, is all the greater because the narrator does not formulate it; and the story is all the more religious in its spirit because it is so wholly free from the phraseology of religion in its language.[1]

He who regards the Book of Esther as scientific history must explain as best he can how the historian obtained his knowledge of the facts in the minute detail with which he records them. Who was present to hear the conference between Haman and Ahazuerus (Esther iii., 8–11); the colloquy between the king and the queen in the first banquet (v., 6–8); the conversation between Haman and his wife (v., 14); the question of the king to the king's chamberlains (vi., 3); the conversation between Haman and the king (vi., 7–10); and the plea of Esther for the life of herself and her people (vii., 3–5). It is very probable, indeed almost certain, that the story has a historical basis, but it is equally certain from the very structure of the narrative itself that the story has been told with the freedom of the romancer, who was using the material for

[1] It is the only book in the Bible in which the name of God does not appear.

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literary and moral effect, not for a scientific purpose.

A fifth type of fiction, Satirical Romance, is afforded by the Book of Jonah. Of this book there are three interpretations: first, that it is history, and all the events took place exactly as narrated; secondly, that it is allegory, that Jonah represents the Jewish people, the whale the heathen lands, the capture of Jonah by the whale the captivity, the vomiting of Jonah out upon the land again the return from captivity; third, that it is a satirical romance, written for the purpose of satirizing the narrowness of the Jewish religion and teaching the wideness of God's love. This latter I believe to be the true interpretation, and the one which I assume to be true in telling and interpreting the story here. Of the correctness of the interpretation the reader must form his own judgment on its bare presentation, without argument or defense.

In the outset, however, we are confronted by the claim that Jesus Christ has solved this question for us by his reference to the Book of Jonah. There are two accounts of this reference, one in Luke, one in Matthew. They are as follows:

MATTHEW xii., 39, 40, 41.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

LUKE xi., 29, 30, 32.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The reference to Jonah as being three days and three nights in the whale's belly is given only by Matthew, not by Luke. There are two reasons why the modern critic does not regard this as evidence that the Book of Jonah is history. In the first place, even if Christ used the words reported by Matthew, such use does not indicate that the book is historical. If a modern speaker, addressing an American audience, were to say, "As Ulysses sailed between Scylla and Charybdis," this would not indicate that he believed the story of Scylla and Charybdis to be historical. Incidental reference to an ancient story does not indicate that the person who makes the reference vouches for its historical character. But, in the second place, the modern critic does not believe that Christ ever used the words, "As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." He thinks that these words are interpolated in Matthew's account, and do not belong with the words that Christ uttered. The Pharisees demanded a sign. Christ declares that they shall have no other sign than that of the prophet Jonah. Does he mean no other sign than the resurrection—that si, the greatest of all signs? No. What he means is, the people of Nineveh had no miracle, for there is nothing to indicate that they ever heard of Jonah's strange adventure; they repented at the mere preaching of Jonah; and Christ says that his generation has had the preaching of one greater than Jonah. Mr. Moulton, in his "Bible for English Readers," has indicated the true place of this phrase in Matthew, by putting it in his edition of the gospel in a foot-note. The modern critic believes that this phrase was added by an early scribe, or possibly by Matthew himself, as his interpretation of Jesus' words; the reader must remember that in those days there was no way to add such an interpretation other than by incorporating it in the text. That this was not Jesus' meaning is further indicated by the fact that the parallel is not a true one. Jesus was not three days and three nights in the heart of the earth. He was buried on Friday; he rose from the tomb on Sunday: he was in the earth one day and two nights. Whether the story is history or fiction is not determined, therefore, by this reference to it in the Gospels. It is to be determined by the structure of the story itself. What is the story?

A prophet is called upon by God to preach to a pagan city. He refuses. He does not believe in the heathen; he does not care for the heathen; he does not think religion is intended for the heathen; he refuses to accept the commission. He attempts to fly from Jehovah by fleeing from the province of Palestine, over which alone, according to his narrow conception, Jehovah has jurisdiction; gets into a ship

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going to Tarshish; as soon as the ship is fairly out to sea he goes to bed and goes to sleep, thinking himself safe. But Jehovah is God of the sea as well as of the land; sends out a great wind into the sea; the prophet is presently awakened and summoned to the deck, and there is called on to join with the worshipers of other gods in a prayer-meeting in which each one invokes his own god for protection. So he learns his first lesson, that those whom he thought pariahs and outcasts have also some faith in the divine. The storm continues; the sailors cast lots to ascertain who is culpable; the lot falls upon the prophet; he tells his tale and bids them cast him into the sea. This they are unwilling to do, and, ceasing their prayers to their various gods, they row hard to bring the boat to land, but all in vain. Thus he learns his second lesson: the heathen, for whom he cared nothing, are humane and care for him. At last they throw him overboard, yielding to his entreaty and compelled by the peril which threatens to engulf them all. The storm ceases, and a great fish which Jehovah has prepared swallows up the prophet.[1] In the belly of the fish he proceeds to compose a poem, which, when we study it, we find is made up of reminiscences of an ancient psalm (Psalm lxxxviii., 5–8). Then Jehovah speaks to the great fish, and the great fish hears and obeys and vomits the prophet out upon the dry land.

One would have thought that this would have been enough to take the narrowness out of the prophet, but it did not. It is difficult to get narrowness out of a narrow ecclesiastic. Jehovah again directs him to go to Nineveh, and he goes, though with unmistakable reluctance. So great is the city that it take three days to walk from one gate to the other through the center. He enters the city and begins his mission. He has gone but one day's journey, that is, one-third way through the city, when the whole people of the city accept the message, proclaim a fast, put on sackcloth from the greatest even to the least of them, and are commanded by the king to turn every one from his evil way in hope that God will repent and turn from the fierceness of his anger. So great a result from a single day's preaching was never heard of before or since in the history of the race. What is very curious, the history of Israel gives no record of any such revival among the Ninevites, and the history of Nineveh contains no suggestion of it. But in the narrative of our unknown satirist God accepts the penitence of the city, repents him of the evil that he had said that he would do, and does it not; and the prophet is rejoiced? No! He is very angry; he expostulates. "Was not this," he says to Jehovah, "my saying when I was in my own country? That was the reason I fled beforehand into Tarshish, because I knew that thou art a God gracious and merciful, slow to anger and of great kindness, and repentest thou of the evil." I knew, that is—this is the effect of his expostulation—that if I came here and preached, you would not do what I told them you would do, and I should be left in the position of a false prophet. So he goes out from the city, builds him a little hut, and sits down there to see what will happen. God prepares a gourd that serves him as a shield from the sun, and Jonah is glad because of the gourd. Then God prepares a worm to smite the gourd, and it withers, and God prepares a vehement east wind and a hot sun to beat upon the head of Jonah, and in his misery he wishes for death. Then God expostulates: "Dost thou well to be angry for the gourd?" and the sulky prophet replies, "I do well to be angry." Jehovah patiently continues his expostulations: "Thou hast had pity on the gourd, for the which thou hast not labored, and should not I have pity on Nineveh, wherein are more than six score thousand persons that cannot discern between their left hand and their right hand, and also much cattle?" But he gets no answer. And so the story ends—Jonah left sulky and cross like a sulky child in the hot sun outside the walls of Nineveh, angry because God is merciful.

The meaning of the story seems to me to be writ in large and luminous characters: "There is a wideness in God's mercy like the wideness of the sea." When, from that splendid truth, brought out more clearly in the story of Jonah than in any other book of the Old Testament, we turn aside to discuss the question whether a

[1] There is no reason to call him a whale; he is not called whale either in the Old or the New Testament; the word in the New Testament rendered whale simply means great fish. According to the narrative, Jehovah prepares a special fish to swallow him, and the fish does what it has been made to do.

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whale has a throat big enough for a man to pass through, we are abandoning the great lesson which God meant to teach through our imagination to debate a physiological fact of absolutely no consequence.

English Up to Date

By Henry Howard Stiles

WHAT with the Americans huffing up the dust in the islands of the sea, and the British doing the same in South Africa, the one language of the two nations has been compelled to admit long lists of strange and grotesque words. These words will do no particular harm, and we are not obliged to use them if we do not feel like doing so. It might, indeed, come to pass that we would be placed as the Boers have been placed on several occasions: ready to use almost any kind of bullet, either "soft-nose" or steel-pointed, when hard pressed by the enemy. In the diplomatic, linguistic controversies of the future, possibly some of these "dum-dum" words may do brilliant execution.

But all this time, while a change has been taking place in the complexion of our language, great modification has been going on in the using of it. Confusion of the principles of word-choice and cursive and final termination are noticeable; uncertainty and confusion of thought is a natural sequence.

In a recent article a popular and pleasing writer is tripped into saying, "The Doctor's venture to give the Psalms another turn more conformable to the spirit of Christianity is *rarely* delicious." Does "rarely" mean *seldom* or *delightful*?

Recently I almost lost fixity of thought upon the solemnity of a sacramental service by hearing the presiding minister extend an invitation to all Christian people in the congregation to "communicate" at the Lord's Supper. It seemed to me I would have thought less about epistolary correspondence and more about fraternal fellowship if we had been invited to "commune."

"Recompense" is a good word, carrying as it does the suggestion of moral, religious, and spiritual reward; but I was not quite prepared for anything more than the word "compensate" when, as a callow divinity student, a well-intending Presbyterian elder handed me, after the second service of the Sabbath, a bank-note, with the solemn remark that that was the "recompense" the Session always gave their pulpit supplies. When I recollect, however, the way my soul was chastened by the figure "5" on that bank-note, I feel that the elder's choice of word may have been more adroit than I at first supposed. This incident occurred in a "suburbs" of a large Pennsylvania city, but the people out there are calling the place a "suburb" even yet.

It is a happy circumstance that in the absence of the constituted president of a religious or secular parliamentary meeting some one will graciously consent to fill the office temporarily, but it does seem not quite fair to record on the minutes of the meeting that Mr. A. "acted" as chairman, when he had only consented to "serve." "Act" suggests a performance or simulation which the service does not justify in most instances.

A charming writer and speaker, living in the metropolis, a short time ago affirmed that when Victoria was asked the secret of Anglo-Saxon supremacy, in reply she "upheld" a Bible. Blessings upon England's noble Queen! She has always *upheld* the Bible, but she HELD THE BIBLE UP, on that occasion.

While reading my copy of one of the "great dailies" last week, I was confronted with the caption, "A Case of Horse Sense." I have been trying ever since to think of some *instance* where horse sense had ever been put up in a crate box or other package that is usually understood to be a "case."

Fields for missionary work are just now opening even faster than chestnut burrs in autumn, and commendable caution is being exercised in the matter of occupying them. But when some one wrote that a brilliant minister from Iowa must

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"overlook" Porto Rico before anything was attempted, I was afraid the missionary's hopes would suffer a severe shock. However, the Synod of Iowa "overlooked" the word and sent the missionary to *look over* the new field.

Speaking of our new possessions off the southeast coast, an engaging writer recently titled a fine magazine article "The Economical Condition of Porto Rico." Possibly I may have misunderstood him, but he seemed to deal a great deal more with the *economic* condition of the island than with its practice of economy in administration.

Frankness, out of a pure heart, is delightful, especially since, in these days, it seems to be scarcer than formerly. But really it is injustice done to himself when a minister, well known for his ability and his fairness, says of a volume of pulpit discourses delivered by himself that "the entire thirty-one sermons were thus at last *forged*, and delivered during that earnest campaign." I quickly try to hush the comical thoughts which his word suggests, but they will jump up in spite of me.

But I must not be too severe on the ministers. During one and the same week last spring, two notable and successful editors—one in New York, the other in Chicago—remarked upon the "conduct" of daily newspapers. This quotation from one of them will do for both: "It is unaccountable that editors do not feel a larger sense of responsibility in the *conduct* of their journals." Their "conduct" might be improved, I think, if the editors were more cautious in *conduct-ing* them.

Really we do need to have at least a couple of dictionaried words taken out of the storehouse and put into active service; or, at any rate, the forms now used ought to be given new terminations. There is that convenient, yet ill-fitting, word "nervous." Something ought to be done for it. It is working overtime, and will be prostrated. In a brilliant description of anatomical movements involved in the simple act of firing a pistol, an eminent American writes of a "nervous telegraph running down from the brain." If we only had a word something like *nerval* with which to describe that telegraph, I believe we could avoid attributing to this fine invention a degree of agitation which it does not possess, and possibly at the same time we could understand the functions of the human nerves a little better.

Then there is "experimental," a word usually kept in "open stock" in theological institutions and pulpit usage. An illustrious English minister—now deceased—once remarked that he knew "an old *experimental* Christian speaking about the pillars of faith." *Experienced* would have taken away all thought of that beloved acquaintance being, like the Athenians, ready to "tell or to hear (or to do) some new thing."

A most sweet-spirited and popular divine gave, last year, some fine maxims for ministers, and among them was this excellent one: "Let us maintain the custom of expository and *experimental* preaching. *Experiential* preaching would certainly inspire more confidence, and remove from the minds of the hearers all suspicion that they were being practiced upon.

The terminations "ment" and "ing" are having it "nip and tuck" nowadays. "Ment" is in the lead, too, but by sufferance rather than by right.

A very readable article appeared not long ago on "The Government of the Tongue." I thought to myself, "That must be a new-comer among the sovereign powers of the globe." But after reading along down the page, I found that the author had reference to the *govern-ing* of the tongue.

Pastoral visiting is a delightful part of my parish duties, but when I hear it called "visitation," I begin to make a mental review of my conversations to find out if I have at any time been assuming the rôle of magistrate, administering words of retributive rebuke to my people.

"There are those," exclaims a distinguished Englishman, "that would hammer out their own happiness like a spider climbing up a thread of her own weaving." And lest some one accuse me of gratifying my own vanity in hammering out these serio-comic instances, I crave only space enough to say that I culled all of them in the course of my ordinary reading, and that I have a note-bookful besides.

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The Children's Guild of Play

By Nora Archibald Smith

LIFE is so dreary in the slums; poverty so crushing there. Your own lacks and pains and discomforts are multiplied by the lacks and pains and discomforts in all the other beehive cells pressing upon yours, till you feel the many-sided weight to the very center of your being.

Poverty in the country, where at least you are not scanted of air and space and quiet, is scarcely poverty at all; it is deprivation, but neither stunting nor suffocation. A country child, though he tramps by the side of a gypsy or beggar, or house at night, half fed, half covered, in a tumble-down hovel, is not, after all, so much to be pitied if he have his freedom. That outdoor play-school which Maurice Thompson talks of—the school of the woods, the fields, the hills, the streams; the school from which the greatest thinkers of the world have been graduated—this, at least, is open to him, without money and without price. It is the education in ideality, which such tuition gives, which is the great lack of our poor city children, and this which it seems essential to supply to them, in so far as our limited knowledge and powers admit.

Contrast the play-school of nature with the play-school of man, which is naturally and inevitably the street, and weigh one against the other—the training given by each.

Plato, in his "Republic," plans his system of education so that the first twenty years of every human life shall be in the main devoted to a nurture of the abiding, deeper, greater self, that it may become easily the master over the other, the transient self. It is to be a training of the unconscious sort; such a feeding of the young mind and the young heart that they shall come to love above all things those which are honorable and intrinsically lovable, and to hate those which are dishonorable and unlovable; so to feed this under self that at length it becomes the masterful self.

We need not pause here to inquire whether or not it would be possible to regulate for such a length of time all the influences surrounding the young human creature; or, even if it were possible, whether we should be sufficiently daring to make the attempt. It is practical and timely, however, to inquire for ourselves just what sort of an unconscious training is given by the play-school of the street, and endeavor to supply to its pupils, as best we may, some of its most glaring deficiencies. That such schooling is altogether evil no one for a moment supposes. Lessons in patience, courage, generosity, and sympathy are often set there for those who are apt at learning. But the atmosphere is confused, noisy, full of ugly, often brutal, sights and sounds, harsh, sordid, and greatly lacking in reach, insight, vision, and ideality.

It is in the endeavor to supply some of these elements, to touch the imagination and the heart as well as train the body, that the Children's Guild of Play has been organized in London; and because many of the ideas which it is working out are true and valuable ones, it is here described, as a contribution toward the settlement of one of the vexed questions of great cities. The founder of the Guild, Sister Grace of the Bermondsey Settlement, South London, says that it was started "as an attempt to solve the problem of giving the children of our slums a chance of a cleaner life than would seem to be their lot by inheritance." Its proceedings include not only games, singing, and music, but the telling of fairy tales; its meetings are held on one evening in each week, and it is generally found that the managers of Board-schools are willing to throw open one or more of their rooms for these occasions, thus avoiding the expense of rent.

The Bermondsey Settlement Guild is managed by three workers, musician, playmistress, and story-teller, and the exercises are conducted as follows: "Our Guild-evening," says Sister Grace, "begins with the opening of the doors, when little girl children of all ages march in two by two. Sometimes they may have been waiting outside in fog or rain for an hour beforehand. After every one has made a curtsey

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and said 'Good-evening,' the games begin —quaint old English song-games, with pretty words, rhythmic tunes, and dainty gestures; and then come fairy tales and songs—the three together providing continual motion for restless limbs, voices, and brains. And before we go away we kneel together for the beautiful closing prayers and benediction. That is all."

The Guild has no punishments save those which follow as the natural penalties of broken laws, no rewards save that greatest of all pleasures, the working for others. There are no buns or oranges, no costly toys, no magic-lantern shows, no direct religious teaching; there is not even the giving away of useful information; while the highest prize ever offered is the privilege of being allowed to go and play before the children's own parents, or before old people in the workhouse or infirmary.

It is intended that the Guild of Play shall supplement the brain-training of the day-school, and it is considered essential that every helper should personally know, and thus be able to co-operate with, the teachers of all her play-hour children. "The benefits arising from such co-operation will not be all with the children," says the Guild, "nor, as regards teachers and helpers, will they be one-sided. Such comradeship is truest socialism; such workers truly are pioneers in the great march of the coming century."

There is nothing new, it may be said in passing, in the use of music, singing, and games as instruments of education. Plato, Aristotle, Quintilian, Comenius, Rousseau, Pestalozzi, Locke, Spencer, Richter, and Froebel, all had many wise things to say about them; and if, in the endeavor to establish a Guild of Play, we meet persons unwilling to contribute to our needs because doubtful of the benefits accruing, we may batter down their walls of prejudice with arguments drawn from the pages of these great philosophers.

The act of singing in itself is a healthful one, setting the chest to work, expanding the lungs, and making the blood course through the veins with double force, while the gestures and rhythmic activities attendant upon the plays are most valuable for the modern child who is constrained to stillness in the schoolroom for so many hours of each day. "The need of muscle-culture in our great cities is an imperative one," says George E. Johnson, in his monograph on Games and Play; and rhythmic movement in part supplies this need. It is clear, too, that children cannot engage in these singing games without learning many lessons in self-control and comradeship, and these are valuable qualities, useful every day in life. The imagination must also be trained and the æsthetic faculties cultivated by play and story-telling, and such training is of necessity altogether absent in the edueation of the ordinary street child. He is precocious, poor infant phenomenon, in all that concerns the practical, while the ideal in him, his power of loving and dreaming, are crushed and pallid like the growing things under a stone. It is for this reason that carefully selected fairy tales, and fairy tales only, are told to the children of the Guilds, for, as Sister Grace quotes most appropriately, "where there is no vision, the people perish." "A child without imagination," she goes on to say, "will become a man without ideals, with narrow sympathies here, and little interest or treasure in the great Unknown Land. Wherefore let us kindle imagination; and for this purpose we know of no better instruments than fairy tales."

The children are happy on these golden evenings of song and play and story, as we well may fancy; and happiness is not only their right but their necessity if they are to develop properly in mind, soul, and body. It is surely not much to ask of those who have everything in life which these little ones lack, that they should give an hour or two a week of their leisure to a service of love, such as the Guild of Play.

It may be that American guilds would be conducted on different lines, in some respects, from those of the Bermondsey Settlement. There seems no reason, for instance, why boys as well as girls should not have the benefit of games and singing, though their organizations might not be conducted in the same way. It would seem probable, too, that plays might be found superior to the old English singing games in some respects, and full as rich in the desired elements of repetition, succession, sequence, dialogue, ryhthm, and rhyme. Again, there are other stories as well as poems, with which it might be profitable to vary the fairy tales; but, after

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all, the spirit of the enterprise is the important matter.

It is most important, too, that the right kind of persons should manage the Play Guilds. The work is not for teachers worn out with the nervous strain of the day; it is not for the toilers either among men or women; it is for those who are fresh, bright, joyous, unworn by care or labor, who can lift the children above the pressure of the street on the wings of their own life-joy.

The Crisis in China[1]

PRESENT events in China, but especially the reports last week of terrible massacres there, make timely the publication of three important works, all of which have appeared within the past fortnight.

Well does Miss Scidmore put as a subhead to her book on China, "The Long-Lived Empire," since China "gave civilization, arts, letters, languages to the Far East, saw ephemeral Persia and Macedon, Babylonia, Assyria, Egypt, Greece, and Rome rise and fall, watched them built up and broken up while it endured." As might be expected, the author of particularly graphic descriptions of Japan and Java has repeated her kodak-like pictures in her "China." Clear cut and well projected from an always picturesque background stand Miss Scidmore's sketches of the life, land, industries, houses, customs, and manners of the most inscrutable people in the world. On every page we have evidence of the author's ripe knowledge and of the volume's slow, sure preparation; it has been patiently, not suddenly, put together that the publishers may advantage themselves in the demand for books on China. This is specially shown in Miss Scidmore's exact description of a region so far from Boxer overactivity as is "The River of Fragrant Tea-Fields." In no volume does one find more readable information regarding China's most delightful product—tea.

While Miss Scidmore's observations are not always along the beaten track, her book is by no means such a distinct contribution to the world's knowledge of the Flowery Kingdom as was, for instance, Dr. Smith's "Chinese Characteristics." If one does not care to dip over-deeply into politics, however, this volume gives the outside view as well as any, and is a better volume than most as to shrewd observations on the character of the people. That the author is no sinophile will be gathered from the following:

> No one knows, or ever will really know, the Chinese—the heart and soul and springs of thought of the most incomprehensible, unfathomable, inscrutable, contradictory, logical, and illogical people on the earth. . . . Not a memory nor a custom, not a tradition nor an idea, not a root-word nor a symbol of any kind associates our past with their past. There is little sympathy, no kinship nor common feeling, and never affection possible between the Anglo-Saxon and the Chinese. Nothing in Chinese character or traits appeals warmly to our hearts or imagination, nothing touches; and of all people of earth, they most entirely lack "soul" charm, magnetism. . . . Their very numbers and sameness appal one—the frightful likeness of any one individual to all the other three hundred-odd millions of his own people. Everywhere, from end to end of the vast empire, one finds them in the same unvarying physical and mental mold—the same yellow skin, hard features, and harsh, mechanical voice. . . . Everywhere this fifth of the human race is sunk in dirt and disorder, decadent, degenerate, indifferent to a fallen estate, consumed with conceit, selfish, vain, cowardly, and superstitious, without imagination, sentiment, chivalry, or sense of humor, combating with most zeal anything that would alter conditions even for the better, indifferent as to who rules or usurps the throne.

A chapter is devoted to Tientsin, a city which will become famous in the infamous history of 1900; here is the author's picture, done in a few rapid strokes:

> The old walled city at the northern terminus of the Grand Canal holds, with its suburbs, more than a million people, and stretches along the river in compact mass for six miles. It is built of gray bricks, has dingy, tiled roofs, and, without space, splendor, greenery, or cleanliness anywhere about it, is but a huge warren. Unceasing processions of people stream and scream and scold their way from dawn to dark. A few streets have been widened or made passable for jinrikishas, but blockades are frequent and to be remembered.

[1] *China: The Long-Lived Empire.* By Eliza Ruhamah Scidmore. The Century Co., New York. $2.50.
Overland to China. By Archibald R. Colquhoun. Harper & Brothers, New York and London. $3.
World Politics at the End of the Nineteenth Century. By Paul S. Reinsch, Ph.D., LL.B. (The Citizen's Library.) The Macmillan Co., New York. $1.25.

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No stranger doubts the fighting qualities of the Chinese after he has been a few times blockaded in old Tientsin's streets.

A third of the book is devoted to Peking, the capital, pathetically and tragically of moment as being the objective point of relief parties. While the unhappy foreigners at the legations were lately forced to breathe an atmosphere of massacre, their lives can never have been enviable; they all resided in "Legation Street," "a straggling, unpaved slum of a thoroughfare, along which one occasionally sees a European picking his way between the ruts and puddles with the donkeys and camels; envoys, plenipotentiaries, and scions of *la carrière diplomatique* having lived along this broad gutter for nearly forty years, and having had just the effect upon imperial Peking that many barbarians had upon imperial Rome." The following description would hardly induce a diplomat to prefer Peking to other foreign stations:

There have been no social relations between the diplomatic corps and the court circle, no meeting or mingling save for the formal presentation of credentials, the dreary New Year's audiences in the palace inclosure, the ladies' audience of 1898, and the formal exchange of visits with the members of the board of the Tsungli Yamên, and, in general, none know less of Chinese character and life than those officially acquainted with the Emperor of China. No Chinese official dares maintain intimate social relations with the legations, even those who have appreciated and keenly enjoyed the social life and official hospitalities of London, Paris, Tokyo, and Washington relapsing into strange conservatism and churlishness—the usual contemptuous attitude of the Manchu official—when they return to Peking. Even then they are denounced to the throne for "intimacy with foreigners," blackballed and cold-shouldered at their clubs, and persecuted into retirement by jealous ones, who consider association with foreigners a sure sign of disloyalty. Even the needy literati, who teach Chinese at the different legations, would scorn to recognize their foreign pupils on the street or in the presence of any other Chinese, and the contempt of grandees and petty button-folk as they pass one on the streets of Peking is something to remember in one's hours of pride.

Turning from the classes to the masses in the capital, Miss Scidmore's estimate of native scorn of foreigners is confirmed by Mr. Colquhoun in his "Overland to China." While in the treaty-port concession, he says, the foreigner is on his own ground, and it is the native, if any one, who appears out of place, in Peking the case is reversed. "It is, one feels, only the ever-present fear of bodily chastisement that restrains the populace to an attitude of sullen dislike, or, at very best, of polite indifference, their true sentiments being, however, voiced by the rowdies who, from a safe distance, shout constant abuse—obscenity, of which the mildest specimen, and one incessantly heard, is not repeatable here."

To the serious student of politics, this latest volume, by the London "Times's" correspondent in China, is worth many of mere topographical, popular description. The book is at once an encyclopædia and an appeal, for, while Mr. Colquhoun acknowledges that not all Europe can stop the Russianization of Northern China, he believes that nothing can stop Russia's advance to the Yangtse River but a firmer and more aggressive stand on the part of Great Britain. He has long been known as Lord Salisbury's severest critic in Asia. Mr. Colquhoun brings twenty years' acute observation in China and various parts of the Asiatic continent to his task as critic. His "China in Transformation" has been perhaps the best of all books on the political and commercial situation there, but more even than that treasure-house of information does the "Overland to China" show the richness and comprehension of this writer's knowledge. He studies his problem—the future of China—not only in Peking, but all the way thither from Europe, describing in this book his journeying to Irkutsk and Lake Baikal, and Kiakta and Urga, and across the Gobi desert to Kalgan, and so to Peking. We thus learn to know Siberia and Mongolia as never before. In the same clear, luminous style Mr. Colquhoun next informs us as to Manchuria, and this information is as noteworthy. Finally he essays the Yangtse Valley and Southern China. In the Yangtse region we recall the clever books of two women, Mrs. Bishop and Mrs. Little, bringing before us with special clearness the life in the river's upper reaches, but Mr. Colquhoun's, if inferior to them in description of that life, is a master-study of the danger to British influence in those reaches, in the rich provinces of Szechuan and Yunnan, unless they witness a more

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effective Anglo-Saxon occupation. Mr. Colquhoun ends his journey at the sea again, at Haiphong in Tongking, and he arrives at this conclusion:

> Great Britain has obtained from the Chinese Government, in the form of treaty rights and of concessions to British subjects, a number of legal or legitimate bases for claims in China—claims to build and manage railways, to open and work mines, to navigate rivers, to trade at certain ports, etc.—but nearly all these claims will prove to be of no practical value unless they are made good by actual enforcement. . . . The year 1902, or 1903 at latest, will see European Russia connected by the iron road with Vladivostok and Port Arthur, and the New Siberia, which must be held to include Manchuria, will have fully entered on its great career as the coming country of the twentieth century. Russia will be enabled to prosecute her plan; Korea and Northern China will be acquired, and gradually, step by step, by means of railways (favored always by France in the south, and probably covertly, if not openly, by Germany in the north), Russia will extend her influence southward until the Yangtse is reached, and there a connection made with the sphere of French influence.

This is indeed true. For a long time the British Government appeared to be strangely supine regarding the importance of Chinese affairs. British influence at Peking was supplanted by that of Russia. Even in the Yangtse Valley the signs of Russo-French activity had multiplied to such an extent as apparently only to be checked by a great British undertaking, like the connection of the upper Yangtse by rail with Burma. Such an enterprise not being forthcoming, British prestige received a decided setback, and, as Mr. Colquhoun says, the position of Russia became that of virtual protector of China. During this particular time, however, the British Government was concentrating all its efforts on the task of reconquering the Sudan. Early in 1898, nevertheless, Great Britain was able to obtain from China an agreement never to alienate any territories in the provinces adjoining the Yangtse to another Power, under lease, mortgage, or any other designation. Unlike other Powers, Great Britain claimed no exclusive privileges in connection with this agreement, but consistently and nobly adhered to a policy of promoting equal industrial and commercial opportunites for all nations. Yet the British Government, having been seemingly indifferent to Russo-French tentative movements in the Yangtse region, was, as recent events have tragically proved, also apparently ignorant of the anarchy existing among the Chinese themselves. This anarchy was due to the final consciousness among the natives that their central Government, by reason of contact with foreign Powers, had lost its vitality, its supremacy, and the ability to defend its possessions.

The indifference, or ignorance, which seemed to characterize the British movements in China three years ago, and has characterized some of them since that time, is also discussed at length in that very scholarly and dispassionate review, "World Politics," by Professor Reinsch, of the University of Wisconsin. Half of his book is devoted to the subject of China, and no student of the present situation in that country can afford to leave the volume unstudied. Agreeing to Mr. Colquhoun's strictures, Professor Reinsch also justly says that "it is a grave reflection on the statesmanship of the present Government of England that it should not have succeeded in quieting the uproarious spirits of South Africa, and thus have prevented a struggle which may fatally weaken the Empire at this critical moment of the world's history. The energies of all nations should be concentrated in the Far East, in order that irretrievable disaster may be prevented—such a disaster as would be the abandonment of China to any one ambitious power, or a mismanagement of Chinese affairs that would make forever impossible the peaceful fusion of Oriental and Occidental social ideals and industrial capacities." Like Mr. Colquhoun, so Professor Reinsch points out that it was Russia who first drew practical consequences from the demonstration of Chinese weakness, by a series of exceedingly shrewd moves, undermining British influence at Peking, and then, after gaining access into Manchuria, extending her Siberian railway into that province and assuming virtual control over a large part of Chinese territory. All this was peacefully obtained on account of Russian knowledge and masterful management of Oriental diplomacy—a knowledge and management, we may add, to which no other European nation can pretend, certainly not Great Britain. It must also be remembered that the animating force

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behind it was also different from that of Great Britain. As Professor Reinsch says, Russian expansion formerly occurred only in response to the overpowering needs of the nation, but her present expansion is due to the feeling that the available portions of the earth's surface are becoming few, and that she cannot wait for the natural forces of trade and colonization to expand her political influence. She must therefore anticipate the operation of these forces by reserving territories in which she may later assert herself.

Few writers have more accurately characterized the Chinese themselves than does the Professor of Political Science at Madison; for example:

> The conquests of China by foreign invaders have left little or no impression on her ancient morality and polity, the conquerors having fallen instead into Chinese ways and forms. Thus, the last conquerors—the Manchus—have become even ultra-conservative of Chinese traditions, while the true Celestials themselves are recruiting the reform parties.
>
> The chief characteristic of Chinese society and the essence of Chinese morality is reverence for the past. . . . Thus, China still looks to the past for exemplars of perfection and for guidance. In the same way, the individual looks to the more immediate past, the principal tenet of private morality being reverence for ancestors. It is considered highly moral, for instance, for an individual to expose his children, in cases where such a course seems to him necessary, in order to insure and safeguard the means for providing for his aged parents. To desecrate a grave is the greatest crime. As illustrating the effect of Chinese tradition upon business relations, it may be noted here that all the present railway concessions specially provide that the feelings of the people regarding the sacredness of graves are not to be offended. . . .
>
> There has been an overemphasizing of the external, and a desire to conform to the old ideals, at least in outward appearance, which have had the most disastrous effect upon Chinese politics. To save appearances is the first rule of the Chinese official. Thus, along with the constant ou[illegible]rd profession of the moral platitudes of Confucius and Mencius, . . . there exists a very shrewd selfishness which seeks the greatest personal gain that can be reconciled with appearances. The manner in which public works are constructed illustrates this characteristic. Repairs in the walls of the capital or on the roads are executed in a manner so superficial as to be barely satisfactory even on immediate inspection. At times the inspection itself is only a blind, as was the case in one instance where an imperial command had ordered the investigation of a long tunnel. Several men were, in the inspector's presence, sent down into the tunnel; within the tunnel, and near the other end, another party of men, similarly dressed, had already been stationed. When the party of inspection arrived at the lower end, the second group came out, and by that very fact proved the tunnel in perfect condition!

Concerning the Chinese Empire itself, it is, as Professor Reinsch says, a mistake to judge it from the unhappy condition of its central Government, for Chinese civilization is still a clan civilization, never having passed through feudalism into a well-molded State. In large sections the Government has been unable to suppress brigandage and piracy. The brigands of Kuangtung are especially energetic, often defeating detachments of the regular army and taking whole towns, above which they float their feudal banners. The methods of the pirates are characteristically practical and efficacious, says our author: a band of pirates will buy regular passage on a river steamer, and, when they come to a convenient place, overawe the officials of the ship and the passengers, pocket whatever valuables are to be found, and have themselves landed, to be received on shore by their associates and hurried away into the mountain regions.

It is no wonder that, with evidences of clan civilization still existent even in "Europeanized" provinces, the Powers should have difficulty in settling affairs in their respective spheres of influence. In Manchuria, for instance, Russia still meets with strenuous resistance on the part of the masses, and has to employ an army to protect her railway. In classic Shantung, where Confucius and Mencius were born and buried, Germany meets with even more significant resistance (from the Boxers), though she has refused to interfere in the internal affairs of China, and has even declined to protect Chinese Christian converts, always a mark for persecution on the part of their fellow-citizens. However, her rough-and-ready commercialism may have had more than a little to do with precipitating the Boxer rebellion, which broke out first in the province of Shantung. The missionaries there were hated, not so much because of their religion as because they were regarded as advance spies and enemies of Chinese integrity. As for Great Britain, we find that her gunboats (they have been insufficient in number) must needs patrol the Yangtse

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and West rivers, to prevent piracy and to protect trade. The Chinese torpedo boats, ostensibly detailed for that duty, were engaged in turning an honest penny by towing, while pirates continued to ply their trade with effrontery. Yet along the Yangtse we must believe that the people are more docile, peace-loving, orderly, industrious, and liberal-minded than they are farther south or farther north. Everywhere in China France is posing, not only as an agent of commerce, but also as the traditional protector of Roman Catholics; in the latter capacity she obtained an edict granting magistracy powers to bishops and priests. As to ourselves, it is a notable coincidence that the acquisition of Manila should place us in the midst of Asiatic affairs at a critical moment for China.

The sufferings and horrors of the present crisis in China will readily be attributed to foreign influence and foreign interference. Professor Reinsch compares the situation with that of England at the beginning of the present century. Serious disturbances then arose, as in China, through the introduction of new industries. Even though these give employment to great numbers of Chinese, it must be remembered (as our author acutely points out), that house-industries, carried on by families in their homes, will be replaced, as they have been in India, by the modern factory system, so that the revolution may well be more intense than it was in the cotton-manufacturing districts of England; it will certainly be more formidable on account of the vastly greater multitudes affected. Again, the construction of railways is giving employment to large numbers of Chinese, but, once completed, these very railways will drive out of service the private carriers, who are now a numerous class of the laboring population. "Many of the carriers do not even have any beasts of burden, but furnish, none the less, a very rapid delivery service at remarkably low compensation. As the railway net spreads and covers the land, their services will of course become unnecessary, and they will have to seek employment in other branches of industry. So, too, in all branches of native manufacture, the introduction of European machinery will at first produce intense suffering to individuals, by concentrating the industries and undoing hosts of trained workmen. . . . Inevitably the disastrous consequences which reform always brings in its train to those individuals whose accustomed economic function is destroyed will be attributed to the 'foreign devils,' and the prejudiced multitude, wrought upon by the evident discomfort of large classes of laborers, may go to the length of inflicting the greatest damage on foreign industrial property." Those "devils" have not been content with that; they have inflicted damage on the lives of foreigners. The Boxers and their allies were moved by the unrest and discontent which had seized upon the people at the apparent partitioning of the Empire by foreigners, a last and patent sign of the powerlessness of the central Government, and of the weakness of Chinese officials everywhere. At least as far as Peking and Tientsin and Niuchang are concerned, Count Okuma's query months ago seems now answered. The Japanese statesman asked: "If the four hundred million Chinese, appealed to by a superior spirit in their common sentiments and beliefs, should rise, what would become of the few thousand foreigners?"

What power shall lead in the settlement, bring order and peace out of present massacre and misery, and be preeminent in struggling for the permanence of highest ideals? Professor Reinsch thinks that, on account of international jealousies centering at Peking, the exercise of influence by any power, no matter how humanitarian and unselfish its motive, would arouse the ever-ready jealousies of other nations, if it desired to interfere in Chinese affairs through the central Government. We cannot agree in this opinion. There is one Power concerning which no jealousy need be felt by the others, a Power seeking in return for services rendered no territorial compensation, not even a sphere of influence, but a Power which will sternly guard existing treaty rights and insist upon unequivocal maintenance of the open door. That Power is the United States of America. It has already been called a world power, and by the epoch-making events of 1898 and 1899 it has indeed become such. It has now, however, an opportunity, which has never before been given to any world-power in history, to prove itself in noblest degree worthy of that name.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Bequeathed. By Beatrice Whitby. Harper & Bros., New York. 4¾×7¼ in. 335 pages. $1.50.
A romance in which some pages remind us of Jane Austen's work—and we appreciate the fact that this is rather high praise.

Dishonesty of the 1898 Bond Issue. By Dr. Square (a business man). The Puritan Book Company, Buffalo. 4¼×6 in. 126 pages.

Er ist nicht eifersüchtig. By Alexander Elz. Edited by Benjamin W. Wells, Ph.D. D. C. Heath & Co., Boston. 4¼×6½ in. 57 pages. 20c.

Familiar Fish: Their Habits and Capture. By Eugene McCarthy. Introduction by Dr. David Starr Jordan. Illustrated. D. Appleton & Co., New York. 4¾×7¼ in. 216 pages. $1.50.
He who would a-fishing go will find here a decidedly practical help. Fresh-water fish only are described and depicted, while full information is given about their habits and habitats, and about fly-casting, the choice of tackle, and a thousand things the fisherman should know. The chapter of "Don'ts" is one of the most useful in the book. Mr. McCarthy is an experienced fisher and camper. The pictures are of value.

Fine Arts Exhibit: United States of America: Paris Exposition of 1900. Illustrated. Noyes, Platt & Co., Boston. 4½×7 in. 157 pages. 75c.

Flowers in the Pave. By Charles M. Skinner. Illustrated. J. B. Lippincott Co., Philadelphia. 4¼×7 in. 216 pages.
Who, after reading this book, would not wish to know its author? He must be a charming person, that author, for his is a remarkable acuteness of observation, which, expressed in spontaneous yet terse style, has produced a noteworthy book. The reading of such a volume will lead to the appreciation of common, not uncommon, humanity. It ought to be read especially by those leather-witted folk, those who by their ignorance and coarseness and bullying continually vex sensitive and thin-skinned people. If the bullies and the vulgar and the stupid would but glance at a page or two of what Mr. Skinner has written, the world might be nearer a genuine socialism. The book is not only a prose-poem in expression, its spirit is a distinct and delightful aid to the contemplative life. It will make men realize the necessity of relaxing their overstrained days and nights in favor of quietly observing commonest natural phenomena; it may make men realize the good of at least occasional abject submissions to the feeling of the moment.

Gospel According to Darwin, The. By Dr. Woods Hutchinson. (The Religion of Science Library.) The Open Court Publishing Co., Chicago. 5¼×7½ in. 241 pages. 50c.
This is at once a stimulating and an unsatisfactory book. The glory and beauty of animated nature from the amœba up to man are presented as discrediting the view of human life and destiny presented in the four Gospels. The "eternal life" that Jesus spoke of "is literally the 'Life of the Ages' of Darwin," *i.e.*, the life whose ascent through the geologic æons is traced by the biologist. Dr. Hutchinson agrees with the African savage who talked about this with Sir Samuel Baker, and said we have no future life except in our posterity. He thinks that gloom would be cast over life by "the fear of its indefinite continuance." We agree with Dr. Hutchinson's insistence on the goodness and beauty of all that is genuinely natural, on "the holiness of instinct," *i.e.*, aboriginal instinct as the work of God, and that the "flesh," as Browning teaches, is as good in its place as the "spirit" is in its place. We also agree with his trenchant criticism of ascetic views of life, of theological pessimism, and "ovine morality." But he seems to spend far too much energy in whacking decrepit and moribund monsters, and to misrepresent utterly the enlightened Christianity of to-day. Vaccination has been stoutly opposed by physicians, some of whom early in the century formed an anti-vaccination society in Boston. There are many incompetent members and quack followers of the medical profession. What would Dr. Hutchinson think of a theologian who to-day should make capital out of this for a tirade against the medical profession as a whole? But too much of his argument is of this sort. In the heat of it he sometimes becomes unhistorical, *e. g.*, "the Puritan" burned old women. Dr. Hutchinson hits hard and well at the Malthusian fallacy, and the unnatural relations of the sexes, both in and out of wedlock. His sketches of healthy life in the animal world are often brilliant. But the illusion that he charges upon the spectators of that world, "reading into it" more misery than is really there, rests upon him also as an interpreter of the New Testament. For instance, there is no place for courage among the Christian virtues, he tells us, save in the form of non-resisting patience. But St. Peter, in saying "add to your faith virtue," used the Greek word which headed the list of virtues with "manly courage" (ἀρετή). This has been fully exemplified in Christian history both before Luther's time and since. Dr. Hutchinson, a scientific man, has neglected one of the most important scientific maxims, viz., to clear the mind's eye of all antipathy before undertaking "to draw the thing as he sees it for the God of things as they are."

Knight of the Grip, The. Reprinted from "The Iron Age." David Williams Co., New York. 5×7¼ in. 179 pages.

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Lady Blanche's Salon. By Lloyd Bryce. Harper & Bros., New York. 5×7½ in. $1.50.

A rather flat tale, containing much would-be smart talk and also giving a glimpse of contemporary London society.

Liberty Poems. Selected and published by The James H. West Co., Boston. 5½×8 in. 120 pages. 75c.

Meloon Farm, The. By Maria Louise Pool. Illustrated. Harper & Bros., New York. 5×7½ in. $1.50.

The story of an opera-singer who lost her voice, and regained it after an experience in butter-making on the New England farm of a very interesting man whom she marries after an extraordinary series of complications. A wholesome book of sustained interest.

Memory. By F. W. Colegrove, Ph.D., D.D. Introduction by G. Stanley Hall, LL.D. Henry Holt & Co., New York. 5×7¼ in. 369 pages. $1.50.

This is a plain and simple but scientific study of the subject from the psychological standpoint. The old term "memory" is retained, but for its old connotation, which regarded it as a single and separate compartment of mind, the modern view is substituted, which connotes by the term "memories" all the registries left by past experiences upon any part of the nervous system. "Every sense impression or motor impulse leaves its trace somewhere." Many cases of animal instinct are cases of "organic memory," in which racial experiences have been conserved by congenital modification of the organism. The difference on this point between Weismann and his critics is set down as in part "a war of words." The term "atavistic memory" represents the view of expert psychologists, that ancestral experiences, long ago registered in the nature we have inherited, now and then emerge from its sub-conscious depths, and reproduce themselves in our illusions or our dreams. Professor Colegrove's chapters deal with many sides of the subject—the historical, biological, neurological, pathological, pedagogical. A chapter of great interest on "Individual Memories" gives the results of a *questionnaire*, in which he has tabulated 1,658 replies from persons of both sexes and different races. The pedagogical results of such an inductive study are of high value to teachers. Of mnemonics, or artificial memory systems, he has no high opinion, as merely dividing a given amount of psychical energy between two processes instead of concentrating it on one. If there be only a good brain, poor memory is merely poor attention. Of this book President G. Stanley Hall, than whom there is no better judge, says that from the practical point of view it is "very opportune."

Millionaire of Yesterday, A. By E. Phillips Oppenheim. J. B. Lippincott Co., Philadelphia. 4½×7¼ in. 315 pages. 50c.

Overland to China. By Archibald R. Colquhoun. Illustrated. Maps. Harper & Bros., New York. 5½×8½ in. 465 pages. $3.

Plymouthism and the Modern Churches; or, Life, Light, Law, and Learning. By the Rev. Alexander Miller. William Briggs, Toronto. Paper. Pp. 184.

Proceedings of the Second International Congregational Church Council. Held in Tremont Temple, Boston, Mass., September 20-29, 1899. Issued by the Publishing Committee of the National Council of the Congregational Churches of the United States, Edited by Rev. Eugene C. Webster. 6×9 in. 566 pages. $2.

This handsome volume contains all the papers read and addresses given at the Boston Council, including the addresses at the overflow meetings, and those made on the festive occasions at Boston, Salem, and Plymouth. Some of the papers, dealing with subjects of fundamental importance, gave rise to considerable outside comment and discussion at the time. Whatever discussion took place in the Council is also embraced in these "Proceedings." The volume is illustrated with portraits of members of the Council, to which are added those of the distinguished members of other denominations who made addresses. Copies of the limited edition can be procured at $2 each by addressing the Rev. H. A. Hazen, Auburndale, Mass.

Religious Movements for Social Betterment. By Dr. Josiah Strong, President of the League for Social Service. Vol. xiv., of Monographs on American Social Economics. Edited by Herbert B. Adams, Professor in Johns Hopkins University. The League for Social Service, New York. Pp. 50. Paper. 50c.

Whatever Dr. Strong has to say is sure of a hearing, and this monograph of his possesses a further interest in being a special contribution to the United States Exhibit of Social Economy at the Paris Exposition. The general thesis which it illustrates in its account of the new social activities of religion is that the change of civilization from an individualistic to a social type, effected in this century by the substitution of machinery for muscles, created a new environment for the churches, to which they have had to adjust themselves. To this adjustment the progress of science has contributed by revealing the interdependence of the physical and the spiritual. Biblical study has also promoted it by rediscovery of Jesus's doctrine of the "Kingdom of God" as the ideal social order to be realized in the present world. Those churches are shown to have the most vigorous growth which have been most enterprising in adjusting their activities to the various needs of the new social environment. About two-fifths of the monograph is a condensed exhibit of the work of various churches of the so-called institutional type in different parts of the country. After this come organized denominational effort for the social betterment of negroes and Indians, the work of Young Men's and Young Women's Christian Associations, and the Salvation Army. These new activities are shown to differ from the old in their effort to uplift the whole of the man instead of a fraction of him, and to regenerate society as well as individuals. Dr. Strong deals both with principles and facts in a terse, compact, and luminous way. His account of progress will promote further progress in degree as it shall obtain the wide circulation it deserves.

Representative Democracy. By John R. Commons. Bureau of Research, New York. 4½×7 in. 100 pages. Paper bound. 25c.

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Correspondence

The Kentucky Situation

To the Editors of The Outlook:

To us here in Kentucky, who feel that we are engaged in a life-and-death struggle for the preservation of certain fundamental rights which lie back of constitutions and laws, one of the most amazing features of the contest has been the comparative indifference with which it has been viewed by the public press of the North, and the complacent misapprehension which has been manifested both as to the general situation and as to particular details of it.

As one of the oldest subscribers to The Outlook, and one of its most regular and thorough readers, I take the liberty of saying that it has not been the least of sinners in this respect. I have felt like protesting against this for some time, and am at last moved to do so by your comments on Kentucky matters in the issue of June 23.

1. You say (page 422): "The most important action taken by any recent Democratic Convention was the declaration made in Kentucky that the Goebel election law ought to be superseded by one giving both the great parties equal representation upon all the election boards." It is impossible to conceive of an excuse for a statement so astounding and so wide of the actual fact, when the truth could have been easily known. The recent Democratic Convention not only made no declaration whatever as to the Goebel election law, but it did not manifest in any action taken by it the slightest disposition to bring about any modification of it. Senator Blackburn is reported to have expressed an opinion that it ought to be amended, not, however, by a provision giving both the great parties equal representation upon the election boards, but by one giving to the Republicans minority representation upon the various boards. One can see at a glance that this would still leave the whole electoral machinery in the absolute control of one party, and that, so far from being an amelioration of the conditions from which we are suffering, the hypocrisy of the pretended reform would be only an aggravation of the outrage of a system which was designed, and has been actually worked, for the sole purpose of disfranchising a majority of the voters of the State. The machine is in absolute control of the Democratic organization in Kentucky. Without any pretense of right, and upon the frankly avowed ground that it had the power, and that the Republicans would under similar circumstances and conditions do the same, it has set aside the popular majority, which, under an honestly conducted election, would have been very much larger than it was. The courts have decided that there is no judicial remedy for such an outrage, and, in the words of Chief Justice Fuller, have relegated those who were wronged to "that august tribunal of the people which is always in session;" but the decrees of that tribunal are, under the Goebel election law, as practically operated, mere *bruta fulmina;* for there is no process by which they can be enforced. And even an "august tribunal" without any process to enforce compliance with its decrees had as well not sit. What better system, therefore, could a political machine desire? Why should it wish to have it changed, much less superseded? and why should a public journal credit it with having declared for a fair system, when there was not only no foundation in fact for such a statement, but the inherent probabilities were against such a declaration being made?

2. The Outlook again speaks of the "mortification created in the Republican party by ex-Governor Taylor's refusal to return to the State and face prosecution for complicity in the assassination of Mr. Goebel," and says that "he has for some unaccountable reason preferred to remain in Indiana." It is difficult to know whether The Outlook, in using this language, is speaking seriously or ironically. Is it possible that any one believes that Governor Taylor has refused to return to Kentucky and "face prosecution," or that he has preferred to remain in Indiana "for some unaccountable reason"? Is The Outlook wholly unfamiliar with the character of the political prosecutions

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inaugurated in the Franklin Circuit Court? Does it not know that those Republicans, who have been there indicted by a Grand Jury commonly charged to have been packed for the purpose, have been refused bail, in the face of a constitutional provision entitling every accused person to bail unless he be charged with a capital crime, and the proof against him be evident, or the presumption great? that upon their application for bail the judge of that court, in the face of the constitutional provision referred to, ruled that the mere fact that they were charged with complicity in Mr. Goebel's assassination threw upon them the burden of establishing by testimony that the proof against them was not evident nor the presumption great? that the very existence of the indictment against Governor Taylor was concealed for weeks, and no entry of it made upon the records of that court, when the law of Kentucky requires that an indictment shall be returned into court by the Grand Jury which finds it and filed as a public record? that process was not ordered to be issued upon this indictment except by the private order of the Judge some weeks after the court had adjourned? that there is no further term of the Franklin Circuit Court until next September, and that, therefore, a return by Governor Taylor to Kentucky would not be a return to "face prosecution," but to lie in a dungeon without the opportunity either for trial or to give bail for his appearance? Is it, therefore, "unaccountable" that he should prefer to remain in Indiana rather than rot during the summer in one of the dungeons of the Franklin County jail.

The Outlook says that Governor Mount's position as to the matter of honoring requisitions from Kentucky is difficult to understand, in view of the constitutional provision requiring the authorities of one State to give "full faith and credit to the public acts, records, and judicial proceedings of every other State." It will, I think, strike any lawyer as somewhat peculiar that the constitutional provision referred to should be cited as having any application to the matter of requisitions. But this aside, it would seem that the practice which has obtained for many years on the part of the Executive Departments of the different States of exercising a discretion as to honoring requisitions should at least make intelligible the reasons which Governor Mount has set forth at great length for not honoring the demand of the Kentucky authorities. One might not agree with them, but he could hardly fail to understand them. Few persons in Kentucky have any doubt that as soon as Governor Taylor can be afforded an opportunity to "face prosecution" he will without hesitation avail himself of it.

It may be not improper to add that I have written this not from the standpoint of a Republican partisan, as I do not claim to be a member of the Republican party. It is written, however, from the standpoint of one who believes that for us here in Kentucky there can be no other political question of any vital interest until we have succeeded in establishing the right of every citizen of Kentucky, without regard to race or political affiliation, to cast his vote and to have that vote honestly counted, and the result of every election so conducted upheld.

JOHN T. SHELBY
(Breckinridge & Shelby).

Lexington, Ky.

[We have submitted this letter in an interview to a Democratic authority in Kentucky, and here print the substance of his view of the case, and so leave both statements before our readers for their consideration. Our informant says that "equal" representation was not promised Republicans, but merely a return to the provisions previously in force in Kentucky—and Ohio—placing one judge of the minority party with two judges of the majority party to pass upon contested ballots at every polling precinct. The minority judge, he said, had the right to appeal to the courts in any case where unfairness was alleged. Personally he did not believe it possible to decide election returns if the two parties were equally represented. At one time, however, after the killing of ex-Senator Goebel, when the people of the State wished the militia returned to their homes, and the dispute peacefully settled by an immediate reference to the highest court of the State, the Democrats and "all the reputable" Republicans indorsed an agreement that Governor Taylor should accept this settlement if the Democrats agreed not to prosecute him for usurpations of authority or for anything else, and also agreed to give a "non-partisan"

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election law. His lawyers advised Governor Taylor to refuse to ratify this agreement, and the Democrats have not since been willing to make so definite a pledge of equal representation to the Republicans. Nevertheless, at this month's State Convention, the Democrats will call for the immediate assembling of the Legislature in special session to repeal the Goebel law, because the law lost them thousands of voters, and did not give them a single vote not cast for them. It is the regular practice in Kentucky when a Grand Jury returns a verdict of guilty in a case of manslaughter to keep the evidence under seal, and refuse bail until the arrested person sues for a writ of habeas corpus and shows to the court extenuating circumstances because of which bail should be permitted. The course pursued for Governor Taylor had been pursued in "ten thousand" cases before his. The judge before whom Mr. Taylor's case would naturally be brought was Judge Cantrell, a man eminently fair-minded, who had granted a change of venue, during the intense excitement last winter, to some arrested Republicans, because he was unwilling that the suspicion of an unfair trial should attach to his court. If Governor Taylor returned to the State, he would be tried by a jury taken from the regular panel, with fifteen peremptory challenges allowed to the defense, and only five allowed to the prosecution. Governor Taylor, while his case was still undecided at Washington, had proclaimed that he invited a trial for the offences charged against him, but on the day he received a wire from Washington that the Supreme Court had decided against him he got into a close carriage and was driven across the ferry into Indiana. By refusing to accept the trial he had placed his party in the State in an embarrassing position, had convinced thousands of his guilt who had only suspected it before, and, besides, had taken from the Republicans both of Kentucky and Indiana the invaluable campaign cry that the Republican ex-Governor was the victim of partisan malice. As to the constitutional right of Governor Mount to refuse to surrender Governor Taylor on the requisition of the Governor of Kentucky, we can only say that the Constitution explicitly provides that "a person charged in any State with treason, felony, or other crime, who shall flee from justice and be found in another State, *shall*, on demand of the Executive authority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime;" that the Constitution does not in terms leave any discretion to the Governor of the State on which the requisition is made, and we do not know of any legal authorities which justify the exercise of such discretion, though we believe that it is sometimes exercised by the courts in extradition cases with foreign countries under extradition treaties.—THE EDITORS.]

Worthy of Aid

The New York Infant Asylum, at Sixty-first Street and Amsterdam Avenue, is appealing for funds to aid in erecting new buildings, as those now occupied are inadequate for its work. This institution was the first of its kind in New York, and is the result of the efforts of Mr. Richmond, an Episcopal clergyman, who became convinced from his work among the women in Bellevue Hospital of the need of a separate hospital for mothers and children, where the mother might remain for a year and care for her child. After Mr. Richmond's death his wife succeeded in having the Infant Asylum incorporated, and its first patients were admitted in the summer of 1865. Following its example, other hospitals for infants were established, and the rate of infant mortality, which had been frightfully high, was greatly decreased. The State Board of Charities consider this one of the most useful charities in New York City. Besides its hospital it conducts a home for destitute children at Mount Vernon. Contributions for the work of this charity, whose work among the city children in the summer months is especially valuable, may be sent to the Treasurer, Mr. Francis B. Griffin, 101 Reade Street, New York, or to Mrs. Marcella Baldwin, Sixty-first Street and Amsterdam Avenue, New York.

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